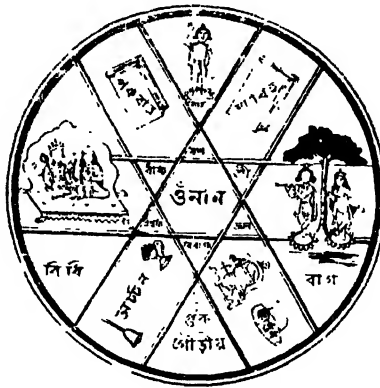


THE HARMONIST

OR

SREE SAJJANATOSHANI



EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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ALL GLORY TO THE DIVINE MASTER
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THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST

OR

SIREE SAJJANATOSHANI

VOL. XXIX }

JULY 1931, Chaitanya-Era 445

NO. 1.

A Feeble Warbling

IT is the usual practice with Journals to offer greetings at the commencement of a fresh year. We commence our twentieth year on the day of her appearance for the new year, and in the commencement we offer our salutations to the Supreme Lord Sree Krishna and His Eternal consort Varshabhanavee, the ever-cool shade of whose feet brings in eternal harmony that could save mankind. The Two moieties are fastened by the Tie of Love that has brought down before our view the Transcendental All-Beautiful Boon-giver of *Prema* to one and all who do not hanker

after any secular interest, save the Transcendental Felicity of the Pair. As they are the Fountain-head of all representative conceptions of Godhead and identical with the Supreme Lord Sree Krishna Chaitanya, all other views entertained by agents of different stages are but manifestations emanating from the same. So we can easily conclude that the conciliatory parts and different aspects of the same are also saluted along with the above offering. The dislocated existences from the transcendental integer are also automatically offered our respective greetings when we pay our reverential

homage to the very Fountain-head of all causes. To serve different masters by a service-holder is quite impossible, so we refrain from the idea of satisfying all who bear a quite different interest from the original mine in their metallic aspects. To please men of different temperaments is quite impossible when we stick to a definite harmonious principle.

Pure harmony can only be had if different aspects terminate in one view. The mental world and the physical atmosphere are made up in such a way as to show that their different positions do not act in harmony. So we are found to change our views every moment unless we submit to unite the contending energies in one thread, sometimes neutralising the disintegrated parts and sometimes giving prominence to conspicuous aspects without having a breach.

The transcendental Footmarks of the Loving Fountain-head of all beings will remind us to chalk out our

future activities towards the true theistic principle which can secure the boon of eternal peace among us. The differences that are inherent in our mental speculations can only be settled by our devotion to the One without offering any hostile suggestions to check the evil propensities of those who do not subscribe to the true theistic principle. But the Foot-print of the Absolute will ever guide us to leave off volcanic ruptures of the mind.

In this world we are busy to satisfy our senses and to show our different predilections which are detrimental to the One cause of Perfect Peace. Real and true submission to the Absolute Truth is essentially necessary and we will hold this as a cardinal point in our future march. We should be loving to the Absolute aim and His paraphernalia. Whenever there is any departure from this, we are likely to be situated in a different atmosphere. So we welcome our loving friends to join us in our prayer-service of the Absolute.

Thakur Bhaktivinode

THAKUR Bhaktivinode appeared in this world in 1838. He disappeared in 1914. He was successful as a student, as a teacher, as a responsible officer of the Government which he served till 1894 and as a house-holder who took every care of his family, relatives, friends, and neighbours. He records in his autobiography that he was put in embarrassing positions on more than one occasion in course of his official duties but was enabled by the grace of God to obtain sufficient support from his superiors and friends to tide over all difficulties, without having to deviate from the strict principles of even-handed justice to all parties.

As regards the events of his religious life he was not initiated till 1880. From 1868 he became seriously interested in Vaishnava principles. About this time he was transferred to Puri and was entrusted with the supervision of the worship of Sree Sree Jagannath Deva during five years. He began to write his devotional books from this time and wrote a great part of his Sree Krishna Sanhita in sanskrit at Puri. He obtained the title of Bhaktivinode from his Gurus in 1887. In 1887 he was apprised in a dream that it was his duty

to serve Sree Nabadwipdham. In 1894 in a public meeting at Krishnagar the identification of the present site of Sreedham Mayapur with the Birth-place of Sree Chaitanya in old Nabadwip, was announced by him and Sree Sree Nabadwip Dham Pracharini Sabha was established for restoration and publicity work in connection with the newly discovered Sreedham Nabadwip. After retirement from Government service Thakur Bhaktivinode resided in Sree Surabhi Kunja at Gohumadwip in Sreedham Nabadwip. From 1891 he began to organise a preaching mission for giving publicity to the teachings of Sree Chaitanya. He might have obtained an extension of service under Government but did not avail of the opportunity being deterred by the purpose of devoting his whole time to the restoration work of Sreedham Mayapur.

The story of his career written in noble and simple language, can be read in his published autobiography. Every reader is bound to rise from the study of that charming little book with the conviction that the writer was a person of great social influence and possessed a kind and sincere nature. He was

deeply religious by instinct but there was no trace of sectarian acerbity in his composition.

Thakur Bhaktivinode was in close touch with the leaders of the Brahmo movement. He also associated with Christian Missionaries from his infancy. He had read the Koran. He was singularly open to all these influences. He preferred Christianity to Brahmoism on account of the former's clearer admission regarding the transcendence of Godhead and of the spiritual function. This gives the real clue to his own theological position.

Should the service of Godhead be considered as a continuum of our ordinary worldly activity? Thakur Bhaktivinode holds that the spiritual function transcends the mundane and is not realisable by the mundane aptitude to which the conditioned soul is ordinarily found to be subject in this world. According to him it is not necessary nor the duty of the soul, to function by mundane categories even during one's sojourn to this mundane plane. The soul of man can attain to

the transcendental function by the Grace of Godhead joined to his own co-operating effort. But the transcendental plane is absolutely free from all reference that is sought to be carried into it from below. In proportion as one's function ceases to be influenced by worldly experience by reason of the growing realisation of the positive Nature of the Absolute Reality, it tends to be increasingly endowed with the quality of causeless devotion to the Feet of Godhead. There is a concrete realm of the Absolute which can be realised by the soul, if he conceives a sincere hankering for the same by the Grace of Godhead. This sincere hankering itself is generated by substantive discourses on the Absolute. Who, although He is inconceivable to our present limited understanding, is symbolically presented to us by the revealed Scriptures enabling us to devote our rational consideration to the subject. But one who is wholly satisfied with his temporary activities on this worldly plane, is not likely to feel any genuine attraction for such quest.

Presidential Address

Third day's sitting at the All-Theistic Conference

(Continued from p. 367, May-June 1934)

A narrative in the Upanishads runs as follows. Once upon a time Indra on behalf of the *devatas* and Virochana on that of the *asuras*, repaired to Brahma for the purpose of learning about the nature of the self. Virochana was led by observation of the reflected image to suppose that his external gross body was the soul. Indra without being in a hurry like Virochana, sat patiently about the quest of the self in order to realise the true significance of the words of Brahma. His patience was rewarded by making him acquainted with the real nature of the eternal entity viz., the soul who transcends the physical body and mind. The madness of those who direct their intellectual expedition to the external cases, is what is called *asura* judgment. The war between the *devatas* and the *asuras* is going on at all time. By the mode of worshipping (*upasana*), of devotion (*bhakti*), the *suris* were enabled to realise Vishnu as the Best of all entities. When the evil propensity of transgressing against Vishnu made its

appearance the non-daiva mode of judgment engulfed the faculty of pure consciousness of the soul (*jiva*). When man becomes excessively addicted to the needs of the non-self he sets himself against the worship of Vishnu. Then man falls even lower than the status of the *devatas*. The *devatas* also offer opposition to the worship of Vishnu. They are apt to think that the *asuras* are their rivals to frustrate their own attempt of becoming Vishnu. The denizens of the realms of *Satya*, *Maha*, *Jana* and *Tap* are higher in the scale of creation than the *devatas* who are addicted to the pleasures of the realm of *Svar*, for the reason that the residents of those higher realms belong to the community who have renounced the pleasures of the flesh.

According to the judgment of ordinary people Vishnu is only one of the *devatas* and the other *devatas* do not derive their powers from Vishnu. If Vishnu is regarded as only one among the *devatas* such a view gives rise to the cult of the plurality of gods, or polytheism. Polytheism, henotheism

(*pañchopasana*) and pseudo-latitudinarianism in effect propose nothing short of ultimate and complete merging in the One viz., the Brahman, of becoming indistinguishable from the Brahman, by breaking *all devatas*. Persons who are so disposed have a

viction, which they have had prior to the commencement of the process of worship, that the *Object* of their worship is devoid of all distinctive status of His Own. In other words they seek to prove that there is no need of worshipping Godhead at all. 'Let us,' these creeds say in effect, 'by way of sheer hypocrisy insincerely admit, for the time being, a process of temporary worship and the temporary name, quality and activity of the temporary objects of our worship'. They are led to judge in this manner by their previous bitter experience of this world, in order to escape the bad consequences of committing themselves for good to any position which is likely to undergo change in the future. Shreemad Bhagabatam has the following *shloka* which inculcates the method of being saved from such difficulty. Want of forgetfulness of the lotus Feet of Krishna diminishes evil and fosters our good in the shape of purification of the ego, devotion to the Supreme Soul and Knowledge attended with distinctive realisation of the Truth and consequent aversion to the phenomenal and the transitory.'

To be subject to lust, anger, greed, infatuation, vanity and malice is to be in the evil condition. To be opposed to Krishna and His devotees is to lapse into evil. By attaining to the constant recollection of Krishna it is alone possible to be delivered from evil. If the spark of fire of the recollection of Krishna once flashes on the track of memory, or in other words, if the realisation that I am the eternal servant of Krishna, is once aroused, it sets on fire the whole refuge-heap of evils and burns them to cinders.

If one says only once, 'Krishna, I am Thine', Krishna delivers him from the bondage of the limiting Energy (*maya*). If a person chants the Kirtan of Hari in every way it is only then that he can cease to seek honour for himself, can render due honour to to every one and be humbler than the blade of grass. In the verse regarding 'humility greater than that of the blade of grass' the word 'constantly' (*sada*) means undiverted chanting of Hari without offering any opportunity to the operations of lust, anger, etc. A person who is subject to lust, anger, etc., does not possess the utmost humility which is greater than that of the blade of grass, has a taste for limited material enjoyment, is never humbler than a blade of grass. Utmost humility greater than that of the blade of grass is the characteristic only of him who

is unceasingly given to the quest of Krishna i. e., addicted to the uninteruptible mellowing process of the agony of loving separation from Krishna.

‘By constant listening to and reciting the Deeds of Krishna with faith and reverence Godhead enters the heart in no very long time.’ The empiric truth available in this world has a certain characteristic of relativity. The truth that manifests itself in the relative function, is not the unalloyed Truth. The service of the Supreme Soul is not service of matter. Krishna alone is the Object of our constant and supreme service. Perform always the chant of Krishna; perform the chant of the Name of Krishna, of His Quality, of the distinctive personality of His Survivors, of His Pastime. He who advises us to do so, viz., the lotus Feet of Sri Guru, is alone the constant object of our worship in every way. He is the eternal associated counterpart of Godhead. Vaishnavas who serve Sri Guru are objects of our worship.

There are many persons who profess the opinion, ‘I am the Brahman by disjoined interpretation of the famous Scriptural text. They do not practise the forbearance of accepting the comprehensive interpretation of the *mantram* of the *Scruti*. We can easily cross over the impossible expanse of the Ocean of Maya if we take hold of the support of devotion, and can do so only

by such submission. The only method that is open to us for gaining our destination is to follow in the footsteps of those great souls who have preceded us on the same path. They are our only Polar Star on the path of spiritual endeavour. Those great souls of former times are possessors of the true knowledge which is attended with spiritual love and detachment from the world. The heart that is brightly illumined by the pure spiritual essence, bears the name of Vasudeva. It is only in such heart that knowledge i. e. the Personality of the pure cognition Vasudeva, super-knowledge i. e., spiritual love, detachment from the world i. e., practice of devotion in the stage of endeavour, manifest themselves. We can get across this realm of un-reason by acting up to such decision. The word ‘*Tamas*’ means ‘*Mayabala*’,—the impulse of enjoyment approved by the professors of Utilitarianism. The Samnyasins of the triple staff (*Tridandi*) ensure their progress in the direction of Truth by accepting the above mode of judgment. Mankind will be assured of progress on the path of spiritual endeavour by acceptance of the triple staff of renunciation and being thereby enabled to join in the chant of the *Tridandi Bhikshu* of the town of Avanti of the Bhagabatam,—‘Adopting this unceasing attachment to the Supreme Soul, worshipped by the

former great souls. I shall get across this abyss or gloom, which is extremely difficult to cross, by serving the Feet of the Bestower of Salvation.'

Krishna is the sole real Object of worship. He is the only Object of worship of all entities that can or will ever be. Krishna is the sole Object of worship of this dry bamboostick and of this table made of wood. He attracts His devotee for the purpose of serving His servant. If the function of my mind takes the direction of the service of any other entity than that of the best of the servants of Krishna it should be impossible to find such another fool as myself. He who serves all those who wish to serve Him, is verily that Entity Who has no limit, Who is the Ultimate of the ultimate of ultimates and the Cause of the cause of all causes.

The Ultimate Reality Krishna has been called *Swayamgauri*, 'Beauty's Ownself,' by obtaining portions of Whose Beauty His servants have become most exquisitely beautiful. The community of the servants of Krishna regard the beauty of form as an offering for His service, by means of which the Divinity is to be served. No beauty is comparable to millionth part of the Beauty of Krishna. When we endeavour to approach Krishna by way of service we have to be possessors of beauty and are actuated by the desire of beautifying

ourselves. Then arises the process which is called *Abhisara* (i.e. proceeding to the secret place of assignation). There are two kinds of *Abhisara* viz., (1) The *Sakti* or white *Abhisara* and (2) *Krishna* or dark *Abhisara*. The *Gopis* (milk maids) run to Krishna by one method when the moon is risen, by the other method when the moon does not shine. There is the same secret expedition for the quest of Beauty, of the Good Quality, of distinctive individual servitude, of Pastime. I do not wish to speak of these things at this gathering in this language. Although my weak tongue has babbled I shall stop here.

Krishna is Beauty Himself and Sree Bahadeva Prabhu is Krishna's Own Manifest-self.

The Soul is not realised by one who is without the Support of Divine Power, neither by austerities, nor again by the avoidance of all ceremonials. The enlightened person who endeavours to attain to Him by these methods, enters the realm of the Brahman.

The lotus Feet of Nitai are most refreshingly cool like crores of moons. The shade of His Feet relieves from the scorching heat of the world. Leaving out Nitai, Who is so merciful, one must not have Radha Krishna. May we ever hold firmly to the Feet of Nitai?

Nitai is real Manifestation, but not real Beauty. He is not Omnipotent

or Strong by the help of any other entity. It is not possible to separate Omnipotence from Him. He is not devoid of power. The power of Baladeva is the distinctive power of Himself, the Manifestation of Krishna's Ownself. Although in Baladeva the Proprietorship of power is predominant He still belongs properly to the category of Divine Power. Baladeva is just next to Krishna in the category of object of worship. In the Maha-Vaikuntha He is manifest as *Vasudeva*, *Sankarsana*, *Pradyumna* and *Aniruddha*. The topics of the fourth dimension lie beyond the threefold specification of the linear, superficial and cubical magnitudes of this world. The topics of the fifth dimension are still higher. They are words spoken by the Flute of Krishna. 'Chere amie, He is the same beloved Krishna with whom I am united here in Kurukshetra. And Myself also am, indeed, the same Radha. This is the very same bliss of our meeting with one another. Yet My mind is longing for the woodlands on the sloping banks of the Kalindi with the fifth-scale music of the sweet Flute playing in the heart of the groves'. The Entity Narayana Who is the Conglomerate of the four-fold expansion of Sri Baladeva as Vasudeva, Sankarsana, Pradyumna and Aniruddha, abides in the Maha-Vaikuntha, being the Primary

manifestation of Baladeva. There is associated with Him a certain process which bears the Scriptural designation of 'byuha'. The Object of worship has a five-fold nature of His own. Those who are well-versed in the subject of the fivefold 'need' know all these matters. We cannot obtain real enlightenment from any one who is ignorant of the fivefold 'need'. One cannot perform the function of the Guru if he does not possess the knowledge of the five-fold 'need'.

Archavatara :—This is of eight kinds. The Archavatara (Descent in the form of the Archa or Visible Object of worship) makes His appearance in the world for the purpose of bestowing His mercy on unfortunate souls like ourselves i. e., on those who possess a stupid judgment. Krishna manifested His Divine Pastimes in this world in the Dwapara Age. But that Age is long, long past. Unfortunate souls as we are we were not privileged to come into the world at that period. We could not obtain the sight of Krishna for this reason. We do not know anything about Krishna. But what an amount of good the Archa of Krishna has been doing to us. This Archa is of all time. We are having the sight of Krishna even by being born after such an immense interval of time. Appearing in the form of the Archa.

Krishna has been arousing the serving impulse of our souls.

Antargyami :—Godhead is present in every single entity formed of His marginal and deluding Potencies, in the form of internal Guide (Antargyami) and is regulating us from within. 'Iswara (Ruler, Regulator) abides in the heart, O Arjuna, causing the movement of all entities, set on these bodily appliances contrived for the purpose, by His deluding potency.'

Baibhaba :—This term points to the casual Appearances of the Divinity for specific purposes. 'Whenever the proper function of souls is tainted, O Son of Bharata, and un-spiritual conduct comes to prevail, I cause the Appearance of Myself on every such occasion'. This and other Shlokas of similar import point to the Descents in the different Ages.

Byuha :—The four Byuhas viz., Vasudeva, Sankarsana, Pradyumna and Aniruddha are one and the same Entity. By the sight of one quarter the whole Integer is seen. The estimation of this world is that based on the view of one quarter of the whole. This is partly intelligible by the Science of Trigonometrical Mathematics of sphere. We can also understand the degree of fulness of service of the servitor and the subjective psychology of the Object of worship.

Paratattva :—Vasudeva is the transcendental Entity. Baladeva is the

super-transcendental Entity. The ultimate super-transcendental Entity is Krishna. Vishnu is the Principle of the Prime Source of the phenomenal world. He is comparable to the milk and Rudra to the curd. Curd is milk turned sour from its natural wholesome state, by the action of an acid substance. Vishnu is essentially incapable of transformation or perversion. The nature of Rudra corresponds to the perversion that appertains to my deluded idea of Vishnu. If we ascribe transformability to Vishnu, the particulars wherein such ascription affects my idea of the original non-transformable Entity, my view of the mutilated or distorted form of my defective conception of Vishnu brought about by this process, is the principle that is represented by Rudra.

Brahma :—Brahma is a reflected form of the Divinity analogous to the reflected image of the sun in different crystal receptacles. 'Just as the sun makes his own energy be manifest to an extent in all the shining stones, in the same way, in the case of Brahma, in the matter of his power in regard to the globe of this mundane world, it is Govinda Whom I serve. Govinda is the Primal Person Whose reflected form is Brahma.

Surya :—The sun travels along his orbit through the twelve signs of the zodiac. He is the form of a *Sura*

or *Dera*. Time is his extraneous manifestation. 'I bow to the Brahman of inconceivable manifested form, devoid of all quality, being quality's own-self, the form which is the support of all this world'.

Ganesha :—He is the destroyer of all dangers and difficulties. The reader of the *Lalitavistara* is aware how powerful was the rule of this leader of the masses at one time in this land of Bharata. Ganesha is the giver of success of the utilitarian activities of the world, the object of worship of the Vaishya community who concern themselves with economic pursuits. In the sphere of the Vaishyas the function of the demos, the views of the masses or common run of the people, possesses the prevailing force.

Vishnu :—Vishnu is untransformable. He is all pervasive. He is Lord of the limiting energy. He is not served by the enjoying aptitude of the individual soul. The other devotees, who wield power over this world, are worshipped by the ideas that are conducive to material enjoyment. But the judgment of those who covet the worship of Vishnu, is expressed otherwise. 'I have carried out the evil commands of lust and the other impulses of the senses in every way and at all time. But those masters have proved inexorable and have not been mollified by pity, or satiation, towards

my sufferings. Lord of the Yadus, I have only just now found my better judgment and having renounced their service altogether, have come to Thee, the Refuge Who frees from all fear. May Thou employ me in Thy service'.

In regard to the one-hundred and twenty five questions that have been circulated by the Theistic Conference it will not be possible to discuss them one by one within the short period of nine days that are at the disposal of the Conference. We shall, therefore, content ourselves with the preliminary discussion of nine fundamental subjects and shall try to answer the one hundred and twenty-five questions in course of as many separate articles in the columns of our periodical publications. The answers that have been supplied by other people have been in many cases imperfect and, in many instances, unsound. They have failed to grasp properly the nature of the subject itself about which we have proposed to discuss. Our dissertation of these nine days has thus turned out to be an affair analogous to the attempt, in the legend, of accommodating the elephant within the bag. That the people will agree to spare two hours of their valuable time everyday during even these nine days, is a good fortune that exceeds our most sanguine calculations based on actual experience. In these discourses it is the bare preliminary, or

rather a catalogue of topics, that is being offered. They are sure to leave out many things that should have been said, and many contentions of mankind unanswered. On the other hand, on many occasions when an exhaustive discourse has been attempted, there have been found many persons to express the view that the discussion is not kept limited to the subject. Most persons are not in the position to give

this subject a patient and dispassionate hearing. Not-with-standing all these inevitable drawbacks it should be a source of great good to all of us if we are enabled to publish to the world the principles of the revealed Scriptures to the extent that is practicable. As the limit of time of the programme is being exceeded it is necessary to stop here. I, therefore, make my bow to all who are present.

The ancestry of Shree Krishna

THE following account is found in the Bhagabatam. Shortly before the Appearance of Shree Krishna King Shurasena ruled and resided in Mathura. Under him Mathura became the capital of the Yadus. Vasudeva, father of Krishna, belonged to the family of king Shurasena. Vasudeva married Debaki, daughter of Debaka, of the clan of the Yadus. Kansa was then on the throne of the Yadus. Kansa was the son of Ugrasena. The father of Debaki was the uterine brother of Ugrasena. At the time of Debaki's marriage Ugrasena was still living but was incarcerated by order of Kansa. Kansa was the son of Padmavati, Queen of Ugrasena, by the

King of the Subhas. Kansa was not the legitimate heir to the throne. The real heir to the throne of the Yadus was the son of Debaki. The King of the Gopas, Nanda, was cousin of Vasudeva born of marriage of a step-brother of the father of Vasudeva with a Vaishya girl. Rohini, who was one of the consorts of Vasudeva, was then living in the home of Nanda for fear of Kansa. As Kansa was in the act of accompanying the bridegroom and bride acting as their charioteer in the marriage procession of Debaki and Vasudeva on the way to the home of the bridegroom, he heard a voice, that did not proceed from any visible person which made the announcement that

Kansa was to meet his death at the hands of the eighth issue, a son, born of the womb of Debaki. Kansa was dissuaded from killing Debaki on the spot by the tactful appeal of Vasudeva who promised to make over to him every child born of Debaki to be dealt with at his discretion. But being apprized of the birth of Shree Krishna by the celestial sage Narada and of the fact that all the Gopas obeying Nanda and living under him in Braja, male and female, all the Brishnis led by Vasudeva, ladies of the Yadus such as Rohini, and others,—all these were *devas* born on the earth in anticipation of the coming of his Enemy Who is no other than Vishnu Himself, prepared to co-operate with many of His Own adherents in bringing about his destruction and on being fully convinced of the truth of this, Kansa threw Vasudeva and Devaki into prison and began to kill every issue of Devaki as soon as it was born. It is this which led Rohini to seek an asylum with chief Nanda in Braja. Kansa killed one after another six sons that were successively born to Debaki, one every year. The seventh issue was transferred to the womb of Rohini by the baffling power of Krishna and was born as the son of the latter, the elder brother of Shree Krishna. Kansa was given to understand that the seventh issue of Debaki had miscarried in the womb. The

eighth Issue of Debaki, Shree Krishna, was taken to the home of Nanda and was exchanged there for a girl who had just then been born to Yasoda, lady of Nanda, and bringing away the girl to his prison exhibited her as Debaki's eighth-born issue. As Kansa attempted to slay her, this new-born babe eluded his grip and appearing in the sky in her real form of Mahamaya told Kansa that his Enemy had certainly been born at some place and that it was perfectly useless for him to go on killing innocent babies. Shree Krishna resided in Braja for the space of eleven years. His Activities during this period constitute the subject matter of Shree Brindavana Leela.

There is an interminable controversy regarding the historical truth of the incidents related above. We have no intention of being a party to any such controversy. It may help the empiric historian in the wild-goose chase of the empiric truth (?) and is also bound to give rise to conflicting decisions (?). This never-to-end-pastime-method may be pursued by its votaries for their particular purpose. But as we really intend to adopt only that method which will lead us to the Truth now and here we refrain purposely from any antiquarian discussion of the ordinary type on this subject. We think, on the contrary that it will be more profitable if we could devote the little time that

is actually at our own and the readers' disposal to the pursuit of a more effective but not less rational course in trying to find the relationship, if any, that may subsist between us and the subject.

Shree Krishna is Godhead Himself. This must be admitted by all who want to approach Him at all as required by the condition of the spiritual quest in which we are engaged. Those who will be inclined to make any reservation will miss the sight of Shree Krishna's Divinity not partially but absolutely. The enquirer need bother himself only about the Absolute when he chooses to lend his ear to this narrative regarding the Absolute.

Shree Krishna is full of Activity. He is simultaneously present everywhere both inside and outside of everything and preserves at the same time his Individual distinctive Personality. But He is never less than Himself. He is never divested of the least particle of His Power and Paraphernalia. As he is never less than Full He is never exposed to the view of our present limited senses. How then, it may be asked, is it possible for Shree Krishna to have either birth or ancestry? How also can it be possible for One Who has reserved the right of not being exposed to the view of mortals, to become visible to the people of this world? These were the questions

that were actually asked by Parikshit Maharaj to whom this narrative of the Bhagabatam was originally recited by Shree Shukadeva.

The reply of Shree Shukadeva was to the effect that the 'Sound' will explain Himself to the person who has no partiality for untruth. The 'Sound' is identical with the substantive Entity. The 'Sound' can take the initiative in this case. It is the 'Sound' Who also guides the organ of speech of the narrator. The narrator is as much a learner as the hearer of the Divine Sound. The narrator is a more loyal hearer than the hearer who cannot narrate. Given sufficient time and undivided attention to the narrator of the Absolute the narrative itself will, in due course remove all the difficulties of both narrator and hearer. But both narrator and hearer must seek only to realise the Absolute.

Any question like the above viz., that Shree Krishna cannot do this thing or that thing without necessarily losing His Absolute quality, is a begging of the question. He can be everything without losing anything. The Birth of Shree Krishna and His Appearance on the plane of this world, are not incompatible with the fact that He fully reserves the right of not being exposed to the view of the limited senses of mortals. The Descent of the Transcendental does

not mean His conversion to the limited. Shree Krishna appears in this world as He is, but I cannot know Him if I suppose that I see Him with my limited senses. The difficulty is always with myself and never with Him. I shall be a fool if I choose to over-estimate the capacity of my senses by relying on their erring assurance. I can see and not really see Shree Krishna at one and the same time. But when I really see Him I see Him as He is, with all His power and Paraphernalia.

I am then privileged to see that He is a Person with ancestry and every other particular, of which the unwholesome and deluding correspondences only are reflected in this phenomenal world. I then see the Reality and cease to quarrel with Him on the allegation that He is not the deluding shadow of Himself. Of course I do not see Shree Krishna as soon as I hear about Him from the lips of a *sadhu*. But that I fail to see Him is due to my fault and not to His non-appearance. In my impatience, due to the absence of any real desire to find His service, I do not care to listen with the view to be really enlightened regarding the same.

I am no advocate of the metaphorical method. The Scriptures are in favour of allowing the Truth to speak for Himself. That is the only way

of having access to the Truth. This method combines the essence of all the partial methods minus their preventing features. It, therefore, also provides the true historical quality but without excluding the other aspects, as the empiric historical method is bound to do. As for example the empiric method of historical investigation always apprehends the possibility of erroneous observation of an occurrence even on the part of an actual and careful observer. This apprehension should be logically and really inapplicable to this case. But its corresponding feature of real value need not be supposed to be absent. All exquisiteness is present in the full, because real measure in the Absolute without the co-presence of any limiting contrary principle.

The whole position hinges on the question of the categorical difference between the mundane and the spiritual. This difference is also necessarily such that it cannot really be grasped by one who has no access to the higher plane. The description of the ancestry of Shree Krishna is comparable to the exposition of the movements and positions of the moon in the heavens by supposing her to be moving behind the branches of a tree. There is in both cases a difference of planes which always keeps even the vocabulary employed in the description by the actual observer

at an infinite distance from the pheno-
mena described.

In the case of Shree Krishna His Appearance in the world can be described only by means of vocabulary of this world, but He is an Entity Who is located wholly above the mundane plane. He has, as a matter of fact no birth, no parents, no ancestors, no relationships, in the world. But He is still capable of appearing in this world in the manner that is some what analogous to the appearance of the sun behind the tree, or in the East of the observer from this world. In the way that the sun is sometimes described as being born of the quarter of the East, Shree Krishna's Appearance in this world may be described in terms of mundane parentage and relationships. Shree Krishna is really nobody's Son in the wordly sense. But He is also the Son of Vasudeva and Debaki. The enlightened commentators take every occasion to caution the reader against supposing Shree Krishna as being the seminal descendant of the line of the Yadus. He only chooses to make His Appearance under the figure of mundane birth. He did not recognise His affinity with the Yadus of History and took the precaution of putting this beyond the possibility of suspicion by bringing about the extermination of the historical Yadus when He chose to

disappear from the view of the people of this world.

But neither must it be supposed that Shree Krishna is not served by parental affection on the plane of the Absolute by His eternal parents. This parenthood of the servants of Shree Krishna is identical with the entity that is called in the Scriptures by the term Vasudeva, which means the perfectly pure spiritual essence. In the pure cognition of the soul where there is no deformed relativity that is in the state of perfect transcendental purity Shree Krishna manifests His eternal appearance. This parenthood is communicable to a receiving soul by the servant who has realised it. There is no question of seminal birth although there is always, in the case of His Appearance to the view of the people of this world, the apparent process of mundane birth to delude those who are anxious to be so deluded. But the branches of the tree must not be supposed by any person, on the apparent testimony of his erring senses, as being any nearer to the moon than they really are. Those who persist in thinking of the moon as existing in close proximity to the branches have to thank only themselves for their failure to arrive at a true knowledge of the nature of the real moon.

The empiric historian is, therefore,

not required to testify to the truth regarding the ancestry of Shree Krishna, because such a witness can only describe the branches while what is needed is a description of the moon

which he persists in declaring to be a ball of light of a few inches diameter. The admission of the evidence of such a person will only make the confusion hopeless.

Who is a Brahmana ?

(continued from P. 247, January, 1931)

WE are now in a position to understand the true Scriptural status and function of the Brahmana. He is head of the secular society by virtue of his disposition towards spiritual service which in its unalloyed form is inaccessible to him. He can qualify for the pure spiritual service by acting as the loyal agent of his Guru viz., the paramahansa in carrying out the latter's wishes regarding his own conduct in a loyal and unreserved manner. He must not be his own master. He must own no property and obey no one else of the secular society. His only function towards secular society is to teach it about spiritual life in an impartial and passionless way. His teaching function will be only the natural expansion of his conduct under the direction of the spiritual guide. His is essentially the life of the pupil teaching others by his

own conduct and precept to be pupils of his Guru.

The Brahmana has no concern with the secular affairs of society. One who has a taste for secular affairs should be freely allowed to follow the bent of such natural inclination. But he must not be recognised as a Brahmana at the same time. He will be classed as Kshatriya or Vaishya or Shudra or as outside the pale of civilized society, according to his disposition. But if he wants to be a member of the *daiva varnasrama* society he must accept the Brahmana as the spiritual teacher of himself. If he is found wanting in the aptitude of spiritual pupilage he must not be allowed to meddle with any affairs of the *daiva varnasrama* society. All secular association with atheists must be strictly avoided if the *daiva*.

varnasrama arrangement is to be preserved intact.

It is not denied that a person who is not theistically incline may be possessed of more than average skill in certain forms of secular activity. He may be a great general, a great scholar, a great sportsman, etc., etc. But he must not be allowed to have any intimate connection with other members of society having the spiritual objective. He is to be socially boycotted. Social intercourse is defined as consisting of the functions of giving and taking anything, hearing and telling secrets, dining with another and inviting him to dinner. All these relationships must be strictly avoided with such a person.

There must also be a code of social precedence among the classes of the *daiva varnasrama* society. The ruling class must be obeyed by the other sections. The industrialists and agriculturists come next in order of precedence. These constitute the moneyed class. Next come the order of the manual workers who are under the secular influence of the other sections. In secular affairs those who cannot stand on their own legs must serve a member of the other and higher groups. This is an arrangement according to natural disposition and merit of the individual. It is based on the principle of all careers being fully open to everybody on the test of election

by the community by any method that the society may deem proper for determining the true disposition and capacity of an individual.

There is no question of hereditary function or status, although the fact of parentage is supposed to be favourable for the transmission of secular characteristics.

It is not our purpose to enter further into the consideration of the secular aspect of the arrangements at this place. It will suffice for our present purpose to indicate that the direction of secular affairs is left to a society which follows the lead of the Brahmanas in regard to its spiritual objective, which is paramount. Such a society is for good reasons supposed to be incapable of grossly abusing its secular freedom. But nevertheless in order to prevent anarchy, obedience to a political authority on the part of all other sections is also strictly enjoined. The higher status accorded to the moneyed classes is also a further provision against anarchical forces.

This secular arrangement is not recommended by the Scriptures as constituting the ideal of social organisation. On the contrary it is declared to be a necessary evil to have a system of this kind in the degenerate state into which society had fallen. This is a very important point and one which, if its significance is at all grasped,

should be able to save us from much of the parochial enthusiasm that has been quite wrongly wasted upon the *varnasrama* arrangement by its mechanical admirers. It is explicitly declared by the Scriptures that, if the theistic disposition is general, there can be but one class in such society. The system of one class had actually prevailed formerly when the people had been generally theistic by disposition. With the appearance of open atheism arose the necessity of establishing the secular gradations of society. It is a defective provision against the outbreak of barbarism, a tendency which is due to the weakening of the theistic instinct.

This defective secular arrangement is not binding upon the Brahmanas, still less upon the paramahansas. The society of the Brahmanas does not require the artificial regulation of its individual members by the community. Why then, it may be asked, is there a whole literature for regulating the minutest details of conduct of the four *varnas* and *ashramas*? The Smritis contain the rules and regulations of the secular society which is under the spiritual guidance of the Brahmanas. They were meant to be administered by the Brahmanas. The letter of these regulations continuing to be administered by those latter-day Brahmanas who had no access to their

real meaning, has been responsible for their mechanical imposition on the hereditary society of to-day.

The submission of the secular society to the guidance of Brahmanas in matters spiritual is a matter of option as regards the acceptance of such guidance on the part of the society. This is the recognised principle in Hinduism even to the present day. The Hindu society never interferes as between the disciple and his spiritual guide, holding the view that the disciple is in duty bound to render unconditional obedience to the Guru. The dictum of the Guru must be accepted as final in all cases of doubt on the part of the disciple. The Guru is the real authority as representing the Scriptures the true meaning of which, so far as his disciple is concerned, he alone is privileged to settle for him.

There is also no provision against the abuse of one's choice of an undeserving person as Guru. But it is laid down that the consequences of deliberately choosing a wrong guide is bound to be fatal. One can and should renounce a bad Guru as soon as he has cause to suspect his badness. It is the hereditary organisation that necessitated the subsequent curtailment of the free spiritual life of the un-degenerate days and the multiplication of rules and regulations to perpetuate the usurpation of spiritual authority by the pseudo

Brahmanas who claimed their status by right of heredity.

Shree Haribhaktivilas has not been generally accepted as binding upon society in this country, because it embodies the tradition of the properly regulated spiritual freedom. For this very reason it did not suit the purpose of the hereditary Brahmanas to recognise its authority. The absurd code of Raghunandan Bhattacharyya, compiled in opposition to the spiritual code, was readily accepted in its stead to the utter ruin of all real spiritual life

in Bengal. It was of course done by the hereditary Brahmanas who had wrongly usurped the function of spiritual guides of society. This will bring out the importance of the enquiry that forms the subject matter of this short paper. Unless the position of the Brahmana is settled on the principles that are actually laid down for the purpose in the Scriptures as interpreted by the theistic school there will not be any proper authority to whom society can safely entrust its spiritual guidance.

(To be continued)

Contribution towards a History of Theism

THE initial difficulty, one that is bound to affect the judgment of non-sectarian readers at the very outset, is in defining theism. But it is nevertheless necessary to make a real attempt to clearly define what we mean by the term in order to proceed with this discussion in a scientific manner.

Let us walk warily by the negative method. This world is not left wholly to itself. Nay it is under the most minute and careful regulation of an intelligent Personality. The ways of this Person cannot be really understood

fully by our present reason. It is possible for us to obtain the necessary power of understanding the same by our own effort backed by His Grace. It is our paramount duty to make this effort in all sincerity. If we can not find out our relationship with the Supreme Person we are thereby reduced to the necessity of groping in the dark which is abhorrent to our rational instinct.

If the above definition of theism is tentatively accepted as a preliminary by the indulgent reader we venture to

follow it up by the statement that man is naturally disposed to be theistic by his innate temperament. We do not mean that there are not thoughtless persons who may never think about the subject at all. But even in the savage state the sense of right and wrong, of moral governance, is found to be prevalent in some shape or other. There is an innate preference for right conduct in man which manifests itself the moment that an appeal is made to it in the proper spirit. In this case there is always a co-operative response or at any rate a real and universal tendency to such response.

But if it be asked why this ethical instinct should be supposed to be identical with the theistic we may say in reply that in theism the Supreme Person is also always supposed to be supremely good. If badness is not unnatural and, therefore, preventible there would be no ground for desiring to be ethical at all. The two things are really but unconsciously interconnected. The theistic attitude alone can be consistently and spontaneously ethical.

The universal and natural prevalence of the theistic temperament in some form or other in mankind may, therefore, be advanced as a psychological as well as historical fact which is not the product of artificially manufactured creeds for the propagation of an

unnatural, harmful and adventitious disposition.

The next position that we want to take up in this matter is that atheism in all its forms represents the attempts that have been made from time to time to turn this natural disposition into artificial and consequently miserable, opposition to theism.

These two aspects are complementary and neither can be properly understood without constant reference to the other. This is so on account of the nature of man by its very constitution being susceptible to the insidious appeals of disloyalty against the truth. Atheism also claims to represent the natural disposition of man in almost identical terms that have been used on the tide of theism. It is, therefore, necessary to expose the comparative unwholesomeness of Atheism at every step in order to supply an answer to the perpetual objector within. The comparative method is, therefore, the only one that can keep the subject perfectly open to the view of the sincere enquirer and enable him to arrive at a decision after full consideration of the representations of both sides.

The History of theism is thus inextricably mixed up with that of atheism. The survey would, therefore, include all creeds. Such study should give offence to no quarter except, of course, to the small but active sections

of illiterate and learned pedants and fanatics who are neither theists nor even atheists, but are only insincere and irrational persons. The opposition from these sections need not become formidable in itself. But they are often liable to be employed as tools by really mischievous persons for the attainment of selfish secular purposes of their own. A clear and popular exposition of the whole position should also prove the best preventive as well as cure of this irritating malady to which all communities are more or less liable at all periods.

The point that we now wish to bring up is offered by way of a positive step forward. Is the Absolute to be discussed in a general way only in order to avoid wounding previously formed and deeply cherished susceptibilities? From the propagandist point of view this method would seem to possess every advantage. But it is nevertheless only a counsel of postponement of any positive consideration of the subject-matter itself. It is also one of the most favourite dodges of the insincere and mischievous sections to which they habitually resort to postpone any substantive discussion of the subject on the plausible enough ground that the method of discussion had proved unfortunate in the past. But if on this ground the discussion itself is to be postponed there should be no possibility

of its being resumed, as the objection would apply perpetually and will be strengthened by precedents in its favour by every such postponement.

What is necessary is a rational but substantive discussion from a definite and well-established point of view. No objection, for example, is ordinarily apprehended from using the term theism to signify the subject of discussion. But as soon as such terms as Hindu or Muhammadan, or Christian, or Vaishnava, etc., are used for the purpose of definite discussion any critical consideration of any of these positions is almost sure to offend some members of the particular sect.

The point of view that we ourselves occupy is that of the revealed Scriptures as expounded and lived by Lord Shree Chaitanya. We occupy this particular position because we know that it offers the only complete and scientific view of the whole problem of Religion. It is, therefore, practicable for us to attempt in a really bonafide spirit a comparative examination of the whole position. The comparative method that has been employed by many writers on the subject of universal religion has been mostly descriptive of facts as they are. The causal chain has been sought to be brought out by those with a training in the methods of the physical Sciences. Theologians have on the other hand, taken their stand ultimately

on dogmas which have to be accepted on trust even when they appear to be flatly opposed to the rational principle itself. Both methods as applied to an admittedly transcendental subject are not likely to bring about any progress towards the discovery of the Truth.

Our method is not the method that has been found to be so extraordinarily successful in application in finding out the causes (?) of the occurrences of physical and mental phenomena. We know that the mental and physical occurrences are on a plane that is transcended by that on which the spiritual events are located. The apparatus of physical and mental investigation that is being carried out by scientific men, have no access to the spiritual plane. We are in the position of workmen without tools and materials in respect of the investigation of the problems of religion if we want to approach the same by such method.

Regarding dogmatic theologians in the rigid sense we may only observe that even if their method really enables them to arrive at the Truth, as undoubtedly they claim that it does, we can have no means of forming any correct estimate of it till it is possible to discuss it in an open and rational way. If it be contended that no one can understand Hinduism till after his conversion into it such contention is nothing short

of a summary ruling out of the very principle of the comparative method of examination.

The revealed Truth is capable of rational presentation by symbols but within the limits of the rational principle. He is not fully presentable by the method of verbal representation to the empiric consciousness. But it is not necessary to withhold Him from the attempt of rational treatment within clearly defined limits. This can, however, be properly done only by one who has full access to the transcendental plane.

But supposing it were possible for the speaker to communicate, how could it be possible for the hearer to understand the Truth? This leads to the rationale of the necessity of being enlightened by Divine Grace. There is also a rationally intelligible method of receiving the Divine Grace which is not bestowed mechanically or irrationally on its recipient. All this forms what may be called the epistemological portion of the Scriptures.

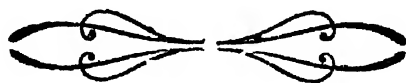
Words play a decisive part in revealed communication, as in our ordinary social intercourse. Unless words possess the spiritual potency, as they do manifest the power of expressing the limited, it would be impossible for the saint to communicate his experience to us. But although

words possess the spiritual potency still we can have no substantive access to it till we fulfil the conditions of enrolment as spiritual pupils.

Such principles as 'standard', 'authority', have their corresponding counterparts in the realm of the souls. They are no less essential aspects of the Absolute Reality than they are of this relative existence. The difference between those conditions and their correlatives in this world consists in this that the spiritual conditions enrich while mundane conditions impoverish the prospects of the free exercise of the rational function itself.

We have been trying, ever since the establishment of this journal in 1879, to place before our readers, by means

of the comparative method, the Truth learnt at the feet of the bonafide spiritual guide, revealed by the Scriptures. We have been discharging this function by the public in the English language through the last five years. We have been increasingly feeling the necessity of restating the History of Religion in as much as it has suffered grievous misrepresentation at the hands of empiric historians, in consequence of which we find ourselves liable to be grossly misunderstood by the average reader. The misrepresentation of History is the gravest disservice that can well be offered to any cause and one that most effectively blocks the path of all progress of rational enquiry.



By the Way

THE CHAITANYA MOVEMENT (BY MR. M. T. KENNEDY, 1925.)

THE book has the merit of being written with the same clear purpose as another popular work 'Indian Theism' from the pen of Dr. Macnicol, the object of both writers being a comparative treatment of the subject of 'Theism' from the point of view of their respective conceptions of the teachings of Christ. It is the settled conviction of both writers that Christian Theism, as understood by each of them, is the logical goal of all genuine Theistic thought to be found in every part of the world.

This is, no doubt, theoretically speaking, the right attitude to adopt towards the problem of religion, provided one is really convinced of the Absolute Truth of one's own position. The term Christianity itself does not mean, at least historically, that all sections of the professed followers of Christ agree about the fundamentals of the creed they profess in common. If the standard itself is a variable one, which the writers do not apparently suspect to be the case, it is necessarily difficult for the reviewer to hold the writer to his position.

The most fundamental position taken up by the writer of the 'Chaitanya Movement' is that the ethical teaching of Christ is safely 'grounded in His Divinity'. If Godhead is to be recognised at all He has been supposed to be provable of being the consistent upholder of the moral order. By this test it is held that the title of Christ to be called Divinity is absolutely and conclusively established.

It is necessary to put the matter in another way to enable the reader to avoid any possible misunderstanding. The Pastimes of Shree Krishna at Brindaban appears to the writer to be fundamentally defective on account of the undue stress that is laid upon the erotic element which is sought to be established as the only form of activity that is both wholesome as well as self-sufficient. The writer is unable to understand how such an ideal of the Divine function can be a basis for the ordinary moral life that should be led by the people of this world. The form of the amorous Pastimes of Brindaban is also free from all those

restraints that are imposed upon the exercise of the sexual relationship by the current moral codes of the world. The acceptance of such a standard is calculated to involve the risk of undermining the moral sanction behind the chaste life of male and female on which the well-being of society is so universally held to depend.

Let us quote Mr. Kennedy's own language. 'In conclusion it must be said that Radha-Krishnaism presents bhakti with objects and a symbolism of worship which are ethically unworthy' (p. 255). 'The modern student of religion is forced to conclude that the Radha-Krishna myth is an utterly insufficient and precarious, as well as unworthy, basis for religion' (p. 252). 'To them all (Chaitanyaite) it (the Puranic stories) is manifestly religious history. But at one breath of modern thought this ancient Puranic world tumbles in ruins' (p. 253).

Regarding his own conception of Christianity, which is his proposed goal of ethical religion, the following may throw the needful light. 'Bhakti is by its very nature self-centred, it lives in and for its own emotions. It is the great ideal of the Kingdom of God that saves Christian devotion from this subjective defect' (p. 246). 'The second, or dasya stage, is richly paralleled in Christian phraseology. Indeed, in Christian devotion, as our

previous discussion will have made clear, this stage is fundamental, instead of being initiatory as in Vaishnava thought' (pp. 235-6). 'To the Christian, it is just this dereliction (wilful rebellion against the will of God), this conscious estrangement from the love of God (frustration of that filial attitude of love and trust which is the soul's true harmony and peace), which makes the sense of sin. The terrible power of evil, as expressed in and through society,...has been envisaged in Christian thought, both theologically and practically, as the problem of moral evil—of this there is nothing in the Vaishnava Scriptures. The difference runs straight back to the fundamental lack of ethical character and purpose, which we perceived as characterising the *fountain source* of Vaishnava theology' (p. 233). 'To Christian thought an unhistorical incarnation is a contradiction in terms, a non-entity. Furthermore, the lack of a historical norm and standard, an ideal of life and character realised in human terms, by which the whole development of religion is tested and guided, seems a very serious defect of such a conception. It puts religious devotion at the mercy of imagination... It also makes possible that strangest of all anomalies in religion, an incarnation whose life among men is in opposition to their moral ideas, who is to be worshipped as God but not imitated

as man' (p. 231). 'The ethical teaching of Jesus is grounded in his conception of God...as unchanging in His love, goodness and moral purpose...The Christian ethic is of one piece throughout with the Christian doctrine of God' (p. 219).

The Christian ethic is not the empiric ethic. The empiric ethic itself is radically unethical. The righteousness of Godhead cannot be of the empiric brand. How can there be any necessity or even justification of the cardinal doctrine of Divine Grace itself in an ethical system which is based upon the principle of vindictive malice in the name of ethical Justice? Will also the ethical conception suit the Theistic doctrine of the Omnipotence of the Divinity or even the All-Holiness of Godhead? How is this spurious system to account for the origin of the principle of evil? With all these unanswerable defects how can it avoid the charge of aiming at propagating atheism under the garb of the evangelical language? Is it superfluous or illogical to remember the caution about the wolf in sheep's clothing?

The point will be clearer if we consider the fact that the dupes of a pseudo-ethical system are never prepared to admit frankly the categorical difference between the mundane and the spiritual. They are

always trying to deliberately avoid such confession. But no one can also profess Christianity without admitting revelation itself. Can the consistent empiricist, however, admit the doctrine of revelation?

In the light of the above how does the claim that the 'ethical' teaching of Jesus is grounded in his conception of God (as understood by the empiric admirer?) be made by these writers who are in arms by the very principle of empiricism against the Divinity of Godhead?

Let us devote a little more of our attention to the claims of empiric ethics which is the forte of these writers. What is the objective of the so-called science of empiric ethics? It professes to try to understand the meaning of the ethical sanction by the analysis of experience. Does it succeed in discovering any sanction, the purpose for which it sets out with so much noise? One should be surprised to be told that it tries to fulfil its purpose by the method of travelling, with the confidence of a forgone conclusion in an elaborately vicious circle. On the termination of this quest, designed to be successful, it is not ashamed to claim to have established certain negative principles which it proposes with equal effrontery to impose by the force of its desire to escape from all moral restraints, on those people who

may continue to be troubled by the instinctive moral scruples. This is the service which this atheistical science is out to perform for mankind and to claim it to be a scientific vindication of the principle of morality which as a matter of fact, has been so obstinately trying to discredit by its irrelevant designing performance.

The so-called ethical conclusions sought to be established in this utterly inconclusive manner are found on examination to be after all a very simple thing, indeed. They leave us exactly where our unethical instinct wants us to be. They justify the life of refined eating and drinking, which is found in the above extracts to be identical with the teaching of Christ by the writer in question. The science of ethics takes for granted that it is only necessary to make the best of the bad circumstances of this wretched world. What a perfect recognition of the 'ethical' nature of the all-powerful Divinity ! This physical body is the starting point of the enquiry. Everything is gradually discovered to be dependent on the pampering of the flesh. This establishes the desirable connection between the religion and the efforts of the materialistic sciences directed to the identical purpose. This unceremonious method of politely showing the way to all problems of the soul, is claimed to be performed in accordance with the spirit of the

teaching of Jesus and it is this which is confidently calculated to be promotive of the brotherhood of man.

The method is distinguished by another characteristic, viz., an extreme *profession* of consideration for the views and opinions of all persons apparently in conformity with the requirement of the above idea of universal brotherhood. It is not, indeed, possible for the exponent of the Truth to be universally obliging in a world so full of evil. But from the samples already quoted it must have appeared to the reader who is concerned about his soul that this class of writers try to make up for any defect of logic by their malicious choice of vocabulary which they do not hesitate to use against doctrines and views they are determined not to try to understand in the rational way. They never care to consult the source-books themselves but find a morbid pleasure of fastening upon the fables of other and equally untruthful writers for their information. The only adequate way in which the vindictive sophistries of these writers require to be met, is by helping them to understand and follow the bible in the spirit of Jesus which appears to us to be altogether different from that of empiric ethics. That will arouse in them a real curiosity for the problems of soul which alone can qualify them to be students of the revealed religions of the world. It is only on the spiritual

plane that the view of the Truth as of man for the gratification of the senses distinguished from ingenious casuistry is to be obtained by those who really of all kinds manufactured by the brain want to serve the Absolute Truth.

Sree Sree Chaitanya Bhagabat

MIDDLE PART

CHAPTER II

(Continued from P. 382, May—June, 1931)

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|---|---|
| <p>121 'It is no madness ; it is devotion to
Krishna, I tell you.
No one else can never understand it.</p> <p>122 Never say anything about it to an adverse
person,
If, indeed, it be your purpose to witness
many secrets of Krishna !</p> <p>123 Saying so Srinibas went away home.
The suspicion of madness left the heart
of Sachi.</p> <p>124 Yet Shachi remained in the state of
distress at her heart ;
In her mind she was afraid lest her Son
were to go away from home.</p> <p>125 Great Lord Biswambhar lived on in this
manner :
Who can know Him if He does not
Himself inform ?</p> <p>126 One day the Lord, taking Gadadhar with
Himself,
Set out in a merry mood on a visit to
Adwaita.</p> | <p>127 The two Lords on their arrival found
Adwaita seated,
In the act of worship by the offerings of
water and tulasi ;</p> <p>128 Saying 'Hari, Hari', and brandishing his
two arms
He laughed and presently wept, forgetful
of himself ;</p> <p>129 It were as if the Lion, maddened beyond
endurance, roared in thunder :
His wrath was like the appearance of the
great Rudra himself.</p> <p>130 As Lord Biswambhar caught sight of
Adwaita
He fell down on the earth in a swoon.</p> <p>131 By dint of the force of devotion mighty
Adwaita
Knew everything, that He, indeed, was
the Lord of his life.</p> <p>132 'Whither wilt Thou go, my Thief, to-day ?'
he thought within himself,
'All these days Thou hast been moaning
about even at this very place as a thief.'</p> |
|---|---|

- 133 'To Adwaita Your thievish policy will be
of no avail !
I will, on this very spot, commit the act
of theft over the head of the Thief Himself.
- 134 Being aware that the time for the
commission of his intended theft had
arrived
Adwaita came down from his seat with all
the offerings for worship.
- 135 On the spot, by offer of water washing
His Feet, Hands and Mouth,
The Divine Acharyya worshipped the Feet
of Chaitanya.
- 136 Placing flower, perfume, incense and the
lighted lamp on the Feet of the Lord
Adwaita made repeated obeisances reciting
this shloka :
- 137 'I humbly bow unto the Lord of
The Brahmanas for the benefit
of the cows and the Brahmanas :
I bow repeatedly to Krishna, I bow to
Gobinda, for the good of the world."
- 138 Continuing to recite this shloka Adwaita
fell repeatedly at His Feet :
And wept aloud on recognising his own
Lord.
- 139 He washed His twin Feet with the tears
of his eyes,
He remained standing at his Feet with his
palms joined in supplication.
- 140 Gadadhar said laughingly, pressing his
tongue with the teeth,
'My lord, it is not meet to behave in
in this manner to a boy'.
- 141 Adwaita only laughed at the words of
Gadadhar,
'Gadadhar, you will recognize this Boy
some day'.
- 142 Gadadhar experienced a great surprise in
his mind ;
'May be, the Lord Himself has Appeared',
- 143 Ere long Biswambhar, on manifesting His
external consciousness,
Saw Adwaita Acharyya full of the spiritual
mood.
- 144 Lord Biswambhar now hid Himself ;
He began to praise Adwaita joining His
two Hands in supplication.
- 145 Bowing to Adwaita the Lord took the
dust of his feet ;
The Lord made the offering of His Own
Body to him,—
- 146 'Great one, may you vouchsafe your mercy
to me ;
May you recognize for a certainty that I
am, indeed, yours.
- 147 'I am blessed by obtaining the sight of
you ;
It is only by your mercy that the Name of
Krishna manifests His utterance ;
- 148 'Yourself can indeed, destroy the bondage
of the world ;
In your heart Krishna is always manifest'.
- 149 The Lord knows how to exalt His devotee
above Himself :
He behaves to His devotee just as the latter
does to Himself.
- 150 Adwaita said in his mind, 'What credit
hast Thou by this ?
But I have already stolen a march on the
Thief'.
- 151 Adwaita smiled as he made reply,
'Biswambhar, Thou art to me more than
all.
- 152 'Here will I abide in the pleasure of
Krishna-talk ;
So may I be privileged to see Thee
unceasingly.
- 153 'It is the wish of all Vaishnavas—to see
Thee,—
To chant the kirtan of Krishna in Thy
company'.

- 154 On hearing these words of Adwaita, with
the greatest joy
Accepting his proposal the Lord returned
home.
- 155 Adwaita knew—the Lord had become
manifest.
To test this he at once set out for his
home at Santipur.
- 156 'If indeed, it be true that He is the Lord
and I His servant,
Then will He certainly fetch me bound
to His side.'
- 157 Who has power to understand the heart
of Adwaita
Whose power is the cause of the
Appearance of Chaitanya ?
- 158 Of one who has no faith in these words,
The instant ruin is assured.
- 159 The Supreme Lord Biswambhar on each
successive day
Performed the Sankirtan in the company
of all the Vaishnavas.
- 160 All were filled with gladness as they
cast their eyes on Biswambhar ;
No one could recognise his own Lord.
- 161 The state of His supreme spiritual
absorption marked Him out from all.
A great suspicion took possession of the
minds of all persons at sight of this.
- 162 When the Lord was under the influence
of the blissful mood,
Who can describe it with the exception of
Lord Shesha ?
- 163 A hundred persons failed to hold His
shivering Form ;—
And hundreds of rivers coursed through
His Eyes.
- 164 His whole Frame, blistering with
gladness, had the likeness of a golden
~~garusa~~
He laughed a haughty laughter at short
intervals.
- 165 At times the Lord continued unconscious
for a quarter of the day.
On the return of His external consciousness
He said nothing but 'Krishna'
- 166 The ear was pierced by His thundering
sound ;
It is by His grace that His devotees are saved.
- 167 His entire Frame momentarily assumed
the fixed look of a column,
And the same Form became the next
moment full of the softness of fresh butter.
- 168 All the Bhagabatas witnessed this unique
sight ;
No one any longer thought Him to be
human.
- 169 Some said, 'This person is Partial
Appearance of the Lord Himself.'
Some said, 'In His Form it is Krishna
Himself Who sports.'
- 170 Some maintained, 'Or He may be Suka,
Prahlada or Narada.'
Some declared, 'It seems to me that all
our dangers are ended.'
- 171 The mistresses of the households of all the
Bhagabatas
Said, 'Krishna Himself has manifested His
Birth.'
- 172 Some said, 'It may be the Appearance
of the Lord Himself.'
They all judged in their minds in their
respective ways.
- 173 With the return of His external
consciousness the Lord clasped them all
by the neck
And cried in such fashion that it is not
possible for me to narrate.
- 174 'By the absence of Thy sight, Hari, the
intervals of these days devoid of all glory,—
Friend of those who has no other
protector, Ocean of unmixed pity,—how
indeed, am I to pass ?'
To be continued.

Ourselves

Propaganda

At Darjeeling—His Holiness Tridandi Swami Srimat Bhakti Vivek Bharati Maharaj lectured at the Hari Sabha of Darjeeling town from May 24th for three successive days. Srimat Aprakrita Bhaktisaranga Goswami Prabhu has been trying for the establishment of a branch Math and educational institution at Darjeeling and Takdah.

In the United Provinces :—His Holiness Tridandi Swami Srimat Bhakti Sarbaswa Giri Maharaj lectured on the teachings of Lord Chaitanya in the Indian club at Almora on the 19th of May at a gathering of the local public, presided over by Rai Bahadur Badri Datt Joshi.

Annual mahotsab at Sri Purusottam Math, Puri

The Annual mahotsab celebrations at the Purusottam Math, Puri, are being conducted by His Holiness Srimat Bhakti Srirup Puri Maharaj. There has not yet been the usual influx of pilgrims on account of the date of Ratha Yatra having fallen this year in the middle of July. It is, however, expected that the pilgrims will turn up in much greater number than the average for the sight of Sree Nakakalebara (New Form) of Sree Sree Jagannath Deva. The renewal of the Holy Form is an occasion of special sanctity and takes place after long intervals of time. This ceremony has fallen due this time after an interval of nineteen years. The devotees of Sree Purusottam Math will duly perform as in previous years the ceremonies of retirement to Sree Akhuth during Anabhasara, the cleansing of the Gandicha and the dance before the Car, in pursuance of the devotional Activities of Lord Sree Chaitanya.

Results of Examinations

The following examinees have passed in the Sampradityavaibhava Acharyya Examination held on October 21, 1930, at the Gaudiya Math, Calcutta :—

Second Division

1. Sripad Bankim Chandra Das Adhicari,
Bhaktishastr.
2. Sripad Nabin Krishna Vidyalankar,
Bhaktishastr
3. Tridandi Swami Srimat Bhakti Bijan Asram
Maharaj, Bhaktishastr.
4. Sripad Radhacharan Das Adhicari (Goswami)
Bhaktishastr.

The following students of Avidyahanana Para-Vidya Peetha of Sree Chaitanya Math, Sreebham Mayapur, have passed in the examinations of the Sanskrit Association of Calcutta :—

Kavya Upadhi Examination.

Upadesaka Sripad Gaurdas Brahmaachari, Vyakarana
Tirtha,... 2nd Division.

Harinamamrita Vyakarana Madhya Examination.

Sri Birendra Devasharma (Bhattacharyya)...

2nd Division.

Sri Bankim Chandra MisraDo

Harinamamrita Vyakarana Adya Examination

2nd Division.

Sri Bijoy Krishna Chakravarty

Sri Pasupati Mukhopadhyaya

Sri Taracharan Chakravarty

Sri Hara Gopal Das

Sri Amritananda Das

Sri Upendra Nath Das

Disappearance

Bhakta Sri Ashutosh left this world in the evening of the 11th of June. It was the eleventh day of the dark fortnight. He had cut himself off from the world and had been loyally serving the Gaudiya Math at the time of his sudden departure.

Maths associated with Shree Viswa Vaishnava Raja Sabha :

(1) Shree Chaitanya Math, (2) Kazi Samadhi Path, (3) Sreebas Angana, (4) Shree Advaita-Bhavana, (5) Shree Mayapur Yogapathi, (6) Shree Jagannath Mandir, (7) Swamunda Sukhada Kunja, (8) Kulia Samadhi Math, (9) Shree Gaur Gadadhar Math, (10) Mohodrama Chhatra, (11) Shree Bhagabat Asana, (12) Shree Parashottama Math, (13) Shree Brahma Gaudiya Math, (14) Shree Sachidananda Math, (15) Shree Gaudiya Math Calcutta Office, (16) Gaudiya Math Delhi Office, (17) Saraswat Asana, (18) Shree Madhwa Gaudiya Math, (19) Shree Gopalpur Math, (20) Shree Gaur Ganga Math, (21) Shree Krishna Chaitanya Math, (22) Shree Sanatan Gaudiya Math, (23) Shree Bhagabat Jagannatha Math, (24) Andalota Prapanmastam Math, (25) Shree Paramanansa Math, (26) Shree Ayas Gaudiya Math, (27) Shree Chaitanya Gaudiya Math, (28) Shree Ekayan Math, (29) Shree Kupa Gaudiya Math, (30) Brahmapura Prapanmastam, (31) Shree Gaudiya Math Midampur Office, (32) Shree Prapanmastam Gaudiya, (33) Shree Jagannath Gaudiya Math, Mysenagah, (34) Gaudiya Math Madras Office.

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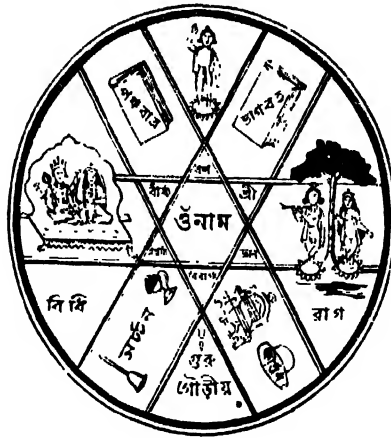
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THE HARMONIST

OR

SREE SAJJANATOSHANI



EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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THE HARMONIST

OR

SHREE SAJJANATOSHANI

VOL. XXIX

}

AUGUST 1931, Chaitanya-Era 445

}

NO. 2.

Spiritual Exhibition

THE regular reader of this journal is already acquainted with the object as well as method of the spiritual exhibition as conceived and organised by the Viswa Vaishnava Raj Sabha. The first exhibition was held at Sridham Mayapur in connection with celebration of the anniversary of the Supreme Lord year before last. This was followed by the exhibition that was organised at the Gaudiya Math in Calcutta a few months back on the occasion of the installation of the Sree Bigrhas in the New Buildings of the Math at Baghbazar. The interest which was called forth by the

exhibition in Calcutta may be gauged by the number of visitors which exceeded all calculations passed beyond all arrangements for the proper regulation of traffic within the limited space at the disposal of the organisers. It is intended to hold the exhibition this year on a more spacious plot of land which has been kindly placed at the disposal of the Sabha by the Corporation.

The possibility of the spiritual exhibition is ensured by the real and substantive existence of the realm of the Absolute of which the mundane world is the perverted reflection. It is

for this reason possible to represent the spiritual by mundane contrivances. It is not only a merely practicable but the most effective method of propaganda and one which is also free from the ordinary current misconceptions on the subject of religion. This method has a boundless possibility of expansion in the future and if it really sets forth the Truth it will quickly revolutionise the current views on religion. It is both a fully scientific : well as an effectively popularising, method of propaganda.

Those who are opposed to the principle of representation of the spiritual by the mundane categories overlook the moiety of the whole and indivisible Truth. The realm of the Absolute is no doubt categorically different from the mundane. It is also perfectly inaccessible to reasoning that chooses to start from and take its stand on mundane experience. The objectors of the representation of the spiritual by the mundane rightly maintain that the mundane representation is mischievous in as much as it is bound to produce and perpetuate the impression that the spiritual is in some conceivable way similar to the mundane. This objection holds good so far and we have every sympathy for those who are so anxious to emphasise the difference that eternally separates the mundane from the spiritual.

But this is only one side of the shield and the dark side. There is another and the brighter side, one that renders worship of the Transcendental possible to the conditioned soul. If it is to be possible for man to progress towards the transcendental service of the Absolute Who by every definition is wholly inaccessible to the limited vision of man both by reason of its want of range and of its aptitude to present the misleading view the objects seen by its means, there shall be a way of using our present equipments in the proper manner for the purpose.

Accordingly the Scriptures declare that the phenomenal world is not wholly out of touch with the Absolute. There is a relationship between the two which may be described by a mundane analogy. The Scriptures say that the mundane is the perverted reflection of the Absolute. This is a most momentous announcement. It no doubt makes worship possible without throwing it open as it is to the view of unredeemed humanity. Worship is rendered to the Absolute by the scriptural method under the constant and unconditional guidance of the redeemed souls.

Let us go a little more fully into the details of the function of worship itself. Who renders worship, to Whom does he render worship, by what method

does he offer worship and why does he worship? It is necessary to try to understand these matters in terms of the mundane vocabulary in conformity of the plain meaning of scriptural revelation as interpreted by the bonafide spiritual guide to the entire satisfaction of our receptive rational judgment fully prepared to admit the real existence of the Absolute.

The function of worship belongs to the soul in his natural state and it is not a function of the limited mind. This implies admission of the existence of an entity who is not accessible to the mental outlook. But the mind is apt to think that it is the owner of the particular form of an imperfect consciousness which appears to it to be a part and parcel of its own nature. This is a mistake on the part of the mind according to the Scripture. In the conditioned state the soul is enabled by a power of the Divinity to delegate his function to the limited mind and to remain inactive himself. In the mental consciousness there is no trace of evidence regarding the supermental existence of the soul in the unconditioned state. All mental speculation on the nature of the soul is therefore bound to lead away from the direction of the real quest.

The object of worship is the Absolute Truth Himself. The mind as long as it is limited in its function

by the mundane categories can have no access to the object of worship. That this must be so is not, however, incomprehensible to the mind itself. The mind feels itself effectively obstructed on all sides by the resistance of its own constitution in the quest of the Truth. Not to recognize this is nothing but sheer hypocrisy on the part of the mind. Therefore, the quest of the Truth is incumbent upon the mind also by its constitution. This is seemingly the insoluble riddle which confronts the empiric enquirer. Unless the empiricists can find a way out of this difficulty he can not claim even to himself to be on the path that leads to the Truth. He can receive no help in this matter from his own mind or from the whole race of those who depend on their minds like himself. In other words he cannot work up to the Truth with the help of those appliances and resources that are at his disposal. Under the circumstances he may like to despair of being ever able to find the real Truth. But by the constitution of his mind he can never stop in the midst of his quest. He must either go forward or backward. If he exercises his habitual method he cannot go forward and, therefore, must be continually moving away from the Truth Whom he professes also to seek.

In this predicament the Scriptures come to his help. What they want to

say is in effect not anything to which he is invited to assent against his own better judgment. But the proposition that is put before him by the Scriptures is at the same time also incomprehensible to his limited understanding if he is disposed to believe nothing to be truth which his limited mind does not fully comprehend by the inductive method. He is of course free to stick to his own futile method and be in a state of perpetual and increasing ignorance. It is not our business to consider at this place this aspect of the case.

The Scriptures propose that the enquirer will have to submit to receive the consciousness of the real nature of the Truth from the Truth Himself. The Truth is not an inanimate entity formed of a number of ideas existing nowhere except in the brain of the supposed knower. This would make Truth a constituent part of the knower. He would thereby cease to be either an object of quest or of worship. A person is under no necessity of seeking a part of himself. Neither is he under any rational obligation of rendering homage to a portion of himself. The inanimate can be by its nature a comprehensible part of the mind. But the mind cannot include in this way the indivisible entity which is apprehensible to it as the principle of pure consciousness. The Scriptures,

therefore, direct us to offer our homage to the principle of pure consciousness which transcends the mental existence.

The process of worship is the function of individual detached entities of pure consciousness towards the plenary indivisible pure Consciousness. The Object of worship is plenary Consciousness. The worshipper is the detachable portion of the plenary Consciousness. The detachable portions are maintained in their position of detachment by their eternal specific nature. They are thereby enabled to serve the plenary Consciousness from their detached position. The necessity of such service is also a part of their nature and the fulfilment and justification of it. But they are not complementaries of one another. The detached portions are under the necessity of rendering service for their own benefit. The plenary Consciousness is under no obligation of receiving any service but is in the habit of allowing the detached portions to serve Him out of His causeless mercy.

The worshipper receives perpetual enlightenment from the plenary Consciousness. The process of receiving enlightenment by his own consent is the nature and basis of all spiritual service on the part of the worshipper. In other words the worshipper is informed of what he is to do. But

this guidance is of such nature that helps the guided to realise the possibility of serving the plenary Consciousness without losing his own individuality in any way. The service of the Absolute is realised as the only really free function of his individual nature in perfect harmony with the equally fully free functioning of every other individual serving entity.

Once possessed of this real enlightenment the worshipper finds himself in a position to use his present appliances and materials in a way that will take him forward towards the Truth. It is the case of Truth drawing His worshipper towards Himself. This need not be impossible for the Truth although it must be perfectly incomprehensible to the limited mind. The service of the Truth in this world is not a symbolical affair only. It is by no means a make-believe. The appliances and the materials used by the worshipper of the Absolute share the spiritual nature of the process and applier of the process.

The service of the Truth on the plane of the Absolute bears a very real resemblance to the activities of the physical body and the materialised mind of the conditioned soul functioning on the mundane plane. We may ask our readers to return to our observation on the subject in the opening paragraphs of this short article to the

effect that the mundane world is the perverted reflection of the realm of the Absolute. In other words the activities of the enlightened souls are only apparently concerned with the mundane categories. As a matter of fact, however, they really transcend those categories not symbolically but substantively.

The point that is to be particularly noted in this connection is that the worship, including process, material and worshipper, can be really spiritual if it belongs to the transcendental plane. The worshipper of the Absolute has to be actually lifted to the higher plane for the purpose of performing his worship with other appliances and materials than those that are used for the mundane activity. The worshipper, process and material, however, do not cease to appear as mundane to the mundane spectators even while they are substantialised by the Grace of the Object of worship in the act of rendering Him worship. The physical body and mind of the person who submits to the servant of the Absolute for being initiated in His service become, by such process, by the Will of Krishna, similar to but not identical with the spiritual essence, thereby rendering the worship of Godhead practicable.

The spiritual exhibition, therefore, is not a symbolical display of the mundane. It is a substantive display

of the spiritual. The symbol of the mundane is also and wholly mundane. This spiritual realism of bonafide worship is not likely to be grasped by those who are not prepared to cut themselves off entirely from their empiric moorings in approaching the Absolute. It is only crude empiricism that can have any objection to the reality of worship. The spiritual exhibition, including organiser, process and material, is a spiritual affair, not in any sense which may be read into it by the empiric pedants but in the absolute

sense of the only reality. One can have no access to its real nature unless he is prepared to cease to try to understand it by his own resources and submit to receive enlightenment from the exhibition itself which can take the initiative in informing him about its own nature. The spiritual exhibition is really, as its name explains, the Absolute realising itself appearing in the form of the mundane to the perverted vision of the haters of the Truth, but disclosing its spiritual nature to all sincere servants of Krishna.

Shree Krishna Chaitanya at Puri

From the twenty-fifth year of His Appearance the Supreme Lord exhibited the Lila of leading the life of a sannyasin. As Teacher of the world the Lord manifested His anxiety for securing for Himself the regard of the people in the way that was not opposed to the principle of un-alloyed service of the Divinity. If the spiritual teacher is not fully respected by the method of unconditional obedience the real meaning of his words refuse to manifest itself to the unserving disposition of the hearer. The sannyasin is enjoined to be respected

by the society which follows the varnashrama regulations. Sri Chaitanya turned a sannyasin in order that His teaching might be heard, by the offer of due regard to Himself, by all classes of the people.

The Supreme Lord spent the first six years of His saunyasa Lila as a travelling preacher of the Scriptures. During this period He met in controversy all opponents of Theism in every part of the country and after fully exposing their sophistries proclaimed the exclusive claim of Truth to the unconditional allegiance

of all persons. The restoration of the pure worship of Shree Brindaban was also arranged for.

The next six years were spent at Puri in confidential discourses with His devotees and with those who approached Him for instruction in the proper mood.

The remaining part of His Career consisting of twelve years was passed in the most intimate service of the Lord in the company of Swarup and Ramananda.

This concluding part of the Career of the Lord has necessarily been the most difficult to understand. It has been imitated by worldly men and down-right rascals, for gaining the reputation of sainthood. Its esoteric significance is sure to be missed by those who are unwilling to place themselves fully under the guidance of the bonafide spiritual teacher. It is also extremely rare to find a really enlightened teacher of the Absolute. There is no wonder, therefore, that an immense body of spurious literature has grown up round this subject, which has been doing incalculable harm to all classes of the people..

The core of the difficulty may be indicated by referring to the literature that formed the medium of communion of the Supreme Lord with Godhead. The principal works in which Mahaprabhu evinced His interest are

the songs of Vidyapati and Chandidas, the drama of Ramananda, Karnamrita and Shree Geeta-Govinda. These books treat of the subject of Divine Amour.

It is not impossible to discourse about the exoteric aspect of devotional Activity and enlist a certain degree of sympathy of the hearer on its behalf by means of rational discussion. This is so because the exoteric aspect is such by reason of its retention of a certain degree of reference to the ordinary concerns of the mundane life as it appears to the view of the mundane spectator. It does not wholly cease to appeal to the economic principle of utility now and here. It seems occasionally to represent the devotional function partially as an improvement of the worldly function.

But if Godhead were to condescend to actually live with us in our homes our present rational instinct would find itself at the end of its resources in devising any reasonable plan of intimate personal relationship with the sole Object of our loving devotion. The mundane wants and necessities are a perfect god-send to us during our brief sojourn in this vale of tears which are so copiously shed for ephemeral wants that are not to be satisfied. Had there been no earthly wants there would have been absolutely no function for our poor brain. And every one knows that the idle brain is the only workshop of the

enemy of Godhead for devising even worse mischief than ordinary. This Divine pessimism of the soul may, indeed, be drowned in a flood of gin and beer but it may not be universally regarded as the normal function of the rational faculty.

Godhead, say the Scriptures, can be served only by love as it is to be found in the purest of souls. No Scriptures have declared that the love of flesh of the impure heart is an acceptable offering for the Lord. Wherein then does this clinging impurity of our heart consist? But the connotation of the word 'love' itself requires to be settled as a preliminary before we can try to understand the requirements of its purity.

What is then 'love'? It has a distinctive meaning when it is applied to the attachment between the sexes which bears the specific designation of 'amour'. Has 'love' in its general sense any connection with this specific phenomenon? This specific variety viz., amour is found to be the principle that supplies the leavening quality to the animate cosmos. If this principle were banished from the earth there would remain no compelling incentive for any interesting activity. This view is felt to be true in practice by all persons to a more or less convincing degree. It has been sung as the poetry of all poetry, without which

the life of man would degenerate to the dull level of that of the animal creation. If the useful order of all the innocent quadrupeds could be ideally housed, fed, clothed, couched, mated, groomed, etc., etc., and if they could also be endowed with the mechanical intellect which is capable of providing all those necessities in the most profuse and delicious forms, would their condition be regarded as perfect, if their hearts had continued to be devoid of the instinct of amour as experienced by man?

Or let us take the opposite case viz., that of the denizens of a realm where the sexual activity might be the only possible function of all persons and is also capable of being conscientiously proclaimed as such without any reservation whatsoever. Would such a society be more inviting to our rational instinct than the society of animals? Too much of sexuality is found to be one of the most intolerable forms of the evil that so abounds in this world. As a matter of fact we know very well that there cannot be a more loathsome character than the person who is given to gross sensuality. But the principle of amour has nevertheless continued to be cherished by all.

The monogamous arrangement has been devised as being on the whole the best practicable way out of a universal difficulty. But the institution of

marriage regulates only the sexual relationship which may or may not accompany the amorous principle. The regulation of the principle of amour is sought to be afforded by the aesthetic art and literature of the world. I have gone into some detail in order to bring out the importance and connotation of the term 'amour' on the mundane plane, from the point of view of a human being.

Exclusive devotion to a single person of the opposite sex may be allowed to constitute the *sine qua non* of the normal amorous principle on this earth. This attachment is liable to be condemned as it tends to confine its victim to an extremely narrow outlook. It is no doubt contended on behalf of the principle that it also tends to stimulate the nobler instincts of man and thereby to ultimately widen his outlook and range of activities. But if the person so exclusively loved happens to be himself or herself an unworthy subject the effect of the passion directed to such a person becomes a source of great nuisance in every way. As every earthly person is proverbially full of every kind of defect the effect of amorous love is found in practice to be the most fruitful source of the most detestable crimes as well as of the most heroic virtue. In all cases, however, it is found to change a person's general outlook on life.

The fact of difference of sex cannot

be detached from the principle of amorous love. Amorous love between persons of the same sex is only the abnormal form of it and need not be considered as different in principle from the other. The sexual factor goes hand in hand with the sensuous appetite and this latter is fully present in the abnormal form. The sexual appetite is directed to the gross physical body which, the passion identifies under the urge of the instinct with the object of its concern. This fact is expressed by the care which a person in love is apt to lavish on the physical body. This objectionable and loathsome side of the amorous affairs of this world is also unavoidable by the nature of the case. The relation between physical bodies is instinctively repulsive to the soul and also, to an extent, to the mind.

The soul is not the physical body nor is he identical with the mind with its affinity to the physical body. The phenomenon of mundane amour represents the strongest form of blind affinity for the gross body and to its supporting portion of the mental principle. There is thus the clear line of demarcation of sphere of interest between the soul on the one hand and the mind in alliance with the gross body on the other, which should effectively prevent the soul in his pure condition from evincing any mundane amorous predilection.

It is, however, the declaration of the Scriptures that the earthly amour is only the perverted reflection of a spiritual principle which is eternal and unchangeable. The amorous relationship of this world is liable to decay and die by the natural process of physical and mental change. It is repulsive, even while it seems to last, for the same reason. These conditions of unwholesomeness are absent in spiritual amour.

The amour on the highest plane does not aim at one's own pleasure. Krishna is identical with and yet distinct from His Only Mistress. The Jiva-soul in मधूर रति can interest herself in the service of the amour of Krishna's predominated Moiety for Himself. She is not disposed to be the direct mistress of Krishna. There is in मधूर रस only one Male Who is directly and fully served only by One Female in Goloka. All the other females are the maids of the Female Counter-whole of Sri Krishna. These servants do not desire to gratify their individual senses. They are exclusively occupied in serving the pleasures of Sree Radhika, the Divine Counter-whole of Sri Krishna. This arrangement does not reduce the occupation of any person to the pursuit of his or her own sexual gratification in any sense. On the contrary it

makes every jiva a servant in the Household of Godhead by the institution of the Divine Household.

In that Household it is not the duty of every servant to know or interest himself or herself in the intimacies of the only Master and His Prime Mistress. It is nevertheless inevitable for some to be favoured with the highest and most intimate confidences of the Master by favour of the Mistress. But no one can expect to be really trusted by the Master against the Best Beloved. Those, therefore, who submit to be guided by Sri Radhika are likely to be in a position to be able to act more in accordance with the wish of the Master than even those who may really be in the most intimate direct confidence of the Master Himself.

The love of Sree Radhika for Sree Krishna is known only to those who possess the proper disposition to be of help in the matter. It is entirely at the discretion of the Mistress to confide Her own secrets to another. It is these secrets which are the subject-matter of the compositions to which Sree Gaursundar devoted Himself exclusively in the company of Swarupa and Ramananda during the concluding twelve years of His residence at Puri as Sannyasin.

The ancestry of Shree Krishna

(II)

The positive aspect of the Divine ancestry of Shree Krishna does not run in the upward direction above Vasudeva. It is necessary to seek the mercy of Vasudeva if one is desirous of realising the nature of the Son-hood of Godhead. The Son-hood of Godhead must not be confused with the Fatherhood of Godhead which is much less full. The object of the present discourse is to try to understand the implications of the Son-hood of Godhead which in its full aspect belongs to the plane of the intimate service of the Divinity.

Those who are enamoured of the Fatherhood of Godhead offer their filial love and obedience to the Majesty of Godhead. The sons of God share in the rule of their Father as His most beloved servants. The sons look up to the Father with a certain type of loving respect mingled with a strong sense of gratitude for favours received and expected. The son cannot also be, by his position as son, the sharer of all the secrets of his Father. There are certain restrictions which the son as son must not pass. This is also true of the relationship of the son to the mother. It is this restriction which

prevents the fullest intimacy of relationship of service between the Father and son.

It will not do to refuse to go into these details of relationship on the ground that they are unintelligible to the understanding of man. If we try to push the analogy with earthly conditions to details we may expose ourselves to the charge of being anthropomorphists. But we may fall into the opposite error of being nihilistic impersonalists if we avoid to define our position in a concrete manner. The terms "Father" and "son" are not used by the Scriptures in the merely figurative sense. One who cannot explain their rationale should be rightly charged with the grave defects of wilful obscurantism and radical ignorance.

Shree Krishna is the Son of Vasudeva and Devaki. He is the foster-Son of Nanda and Yasoda. The spiritual exponents of the Bhagabatam tell us that the service of Nanda and Yasoda is much more intimate than that of Vasudeva and Devaki. Shree Krishna was born of Vasudeva and Devaki. But He never received as child the service of His legitimate

parents. Shree Krishna can only be nursed by His foster-parents. Vasudeva and Devaki have too much respect for their Child to be able to nurse Him with pure parental affection. Shree Krishna manifests His Birth in the pure positive cognition who by implication is aware of His Divine Nature and is by that very fact rendered incapable of regarding Him also as his Son. Pure cognition and pure heart in co-operation bring about the Birth of the Un-born. But no understanding and no heart can be enough pure to be able to love Shree Krishna by the method of rational deserving. The moment that Shree Krishna showed His Divine Form to His legitimate parents they had their full reward. Shree Krishna Himself told them that no one is able to recognise His Human Form. Those, therefore, who nurse Him are those who do not recognise His Divinity. But their relation with Him is much more intimate than of those who recognise His Divinity. This is the necessary nemesis of conscious understanding and conscious righteousness in their attempt to be the legitimate parents of the Absolute.

The case of the legitimate sons and consorts of Shree Krishna is somewhat analogous to the above. They belong to a much lower plane than the unclaiming servants who do not covet

the position of legitimate relationship for squeezing the Absolute within the pseudo-ethical hole.

We thus get the following position. Shree Krishna is not a mere historical character with a determinable genealogy running backwards and forwards in order to satisfy the truth-seeking propensity of the historian of mundane affairs. There are, however, also in His case, legitimate parents, sons and consorts. But these also are not mundane, although they are apt to appear to the empiric judgment under the figures of mundane persons. This legitimate ancestry and descendance of Shree Krishna also do not run beyond one generation either way. In other words they are and have to be contemporaneous with the Supreme Lord Himself as ministrants to His Activities on the mundane plane. Their significance is derived from and terminate in His Personal relationship. They are, as a matter of fact, part and parcel of the Lord Himself and form the Divine Paraphernalia Who are inseparable counter-wholes of the Lord.

It is, of course, possible and necessary to have relationships with the Paraphernalia of the Divinity in order to be enabled to participate in their service of the Lord. But the Divine Paraphernalia are in the habit of picking and choosing from among

the candidates for service. They choose only such candidates who are fully and exclusively prepared to promote their particular mode of service. Those who attach themselves by the tie of this under-service to the Paraphernalia of the Divinity, form the paraphernalia or families of the servants of the Lord. These families are also no families in the mundane sense. Neither have they any seminal ancestry and descent for gratifying the pastime of investigation by the chronicler of mundane affairs.

The reader should now be in a position to understand the nature of the plight to which the empiric historian is reduced by his seemingly well-meaning attempt to trace the

ancestry of Shree Krishna. All his pedantic performances only shoot over the head of his mark and delude himself and the victims of his sophistries. It is not possible to understand the nature of the Divine Birth, as it really is, by the method of rationalistic discussion; not for the reason that it is in any way opposed to the principle of rationality itself, but for the reason that it exceeds the small compass of our reasoning faculty. One can have access to the substantive Truth only by the method of submission to His Paraphernalia. The empiric reason is perfectly free to follow a different method, as it is undoubtedly free to be unreasonable.

Sree Gopala Bhatta Goswami

(Continued from P. 347, April, 1931)

THE 'Six Goswamins' of the Gaudiya community viz., Sree Rupa, Sanatan, Raghunath Bhatta, Jiva, Gopala Bhatta and Raghunath Das who are the traditionally recognised authorised exponents of the teachings of Srīman Mahāprabhu, are not authors and geniuses in the ordinary sense. They are spiritual teachers of the world

and saints. As spiritual teachers or Acharyyas, their function consists in expounding the Scriptures by leading the spiritual life embodied therein. The combination of Scriptural learning with spiritual life is found in all these teachers of the religion who were authorised by Sri Chaitanya to spread the knowledge of the Scriptures by

their writings. They are not merely well-versed in the Shastras but could, by their writings, speeches and conduct transmit to others the spiritual life itself. Of these authorised exponents of the teachings of the Supreme Lord, Sree Gopala Bhatta is one of the foremost.

Sri Gopala Bhatta requested his disciple Srila Kaviraj Goswami, author of Sri Chaitanya Charitamrita, to omit all references to his career in his book treating of the Deeds of the Supreme Lord. Hence the author of Charitamrita has not recorded more than the name of Gopala Bhatta Goswami in that work. In the absence of any detailed information from his contemporaries only such particulars of his career as can be gleaned from his own writings and from the writings and references of authors of a subsequent date, have been collected in this short paper.

It appears that Sri Gopala Bhatta obtained his initiation from Probodhananda Saraswati, a sannyasin of the triple staff who was his uncle before he renounced the world. Gopala Bhatta went to Brindaban when his parents departed from this world. He obtained the company of Sri Rupa and Sanatan on his arrival at Brindaban. Mahaprabhu Sri Chaitanya was at Nilachal at this time. Sri Rupa and Sanatan informed Sri Chaitanya at Puri about the arrival of Gopala Bhatta

at Brindaban. Sriman Mahaprabhu wrote back to them expressing His satisfaction and asked them to treat the new-comer as their brother.

Sri Gopala Bhatta Goswami is the compiler of 'Sri Hari Bhaktibilas' and author of 'Satkriasaradwipika.' He is the commentator of 'Krishna Karnamrita'. He also established the worship of Sri Sri Radha-Ramana through the instrumentality of Sri Rupa Goswami and made over the eternal service to his disciple Gopinath. It appears from a reference by Sri Jiva Goswami in the beginning of his 'Tattwa Sandarva' that Sri Gopala Bhatta also wrote a book embodying a comparative treatment of the systems of the older Vaishnava Acharyyas. 'Sri Gauganoddeshadwipika' identifies Srila Gopala Bhatta Prabhu with Sri Ananga Manjari or in the alternative, with Sri Gunamanjari, of the Dwapara Lila of Sri Krishna-Chandra. Srinibas Acharyya and Gopinath Pujari were the disciples of Sri Gopala Bhatta Goswami. Haribansa, another disciple appears to have fathered a different sect.

Keeping in our mind the above meagre outline of his career let us revert to the home of Venkata Bhatta at the point when Sriman Mahaprabhu accepted his hospitality.

Gopala was then a mere boy. He

was handsome and energetic. But even at that tender age Gopala was marked out by his unique devotional temperament. When this pure-hearted servant of the Lord found Sri Gaursundar, his eternal Lord, in his father's house, he busied himself with extraordinary ardour to serve Him with all his heart. Venkata Bhatta had also welcomed the Supreme Lord to his house with the greatest enthusiasm. He washed the Feet of the Lord with his own hands and drank the water sanctified by the touch of the Lord's Feet with his whole family.

Venkata Bhatta had most hospitably offered to the Lord the alms of the most sumptuous dishes that he could provide. After the Lord had accepted his alms of food Venkata Bhatta did not miss the opportunity of his life and proposed that as the Chaturmasya-brata was near at hand, the Lord might be graciously pleased to stay for the four rainy months under his humble roof and thereby deliver him from the bondage of the world by Krishna-talk from His own lips.

• Godhead is ever subject to the wishes of His devotees. The Supreme Lord, Sri Gaursundar, could not do otherwise than comply with the sincere prayer of Venkata. He agreed to pass the rainy season at Venkata Bhatta's house. The Lord bathed daily in the Kaveri. He passed the days in chanting

the Name, discoursing about Krishna and dancing in the exclusive mood. He also visited Sri Ranganathji in His temple. Constant drinking of the nectar of pure Krishna-discourses with his ears had its inevitable effect upon Venkata-Bhatta, who soon fell attracted to the worship of Shri Krishna by the method of intimate loving devotion losing his former preference for the worship of Lakshmi Narayana by the method of distant reverence. His heart was at last completely captured by the mode of worship of Braja (Brindaban).

In Brindaban Sri Krishna is the only Male Lover. Though the quality of Divine Majesty is necessarily and fully present in the amorous mode of worship the former does not predominate over the loveliness of the latter. Sri Narayana, Lord of Vaikuntha, is the Manifestation of Sri Baladeva, the Alter-Ego of Sri Krishna, representing the Supreme Majesty of the Divinity in all its direct Fullness. The display of the Majesty of Godhead in Vaikuntha keeps the Object of worship at a great distance from His worshippers. There is; therefore, little scope in Vaikuntha for the play of the unreserved confidence of loving devotion. The latter is possible only in a realm where the barrier of 'dignity' is out of the way. It is only in the atmosphere of Sree Brindaban that one can realise the

significance of Sree Krishna's saying that even when the sweet-heart chastises Him, He prefers her admonitions to the invocations of the Vedas.

Sree Krishna as the Object of loving devotion is brought much closer to the heart of His devotee than Narayana Who is an Object of veneration. Shree Krishna is not too high to His consorts or parents and elders or to His chums and playmates. In Braja we are rid of the comparatively joyless atmosphere of the regime of a perfect King of Kings, lording it over his loving and obedient subjects from the height of His distant throne.

Neither do we find in Braja any of the unwholesomenesses of this world, which are the perverted reflections of the relationships of the former. Worldly love is a purely selfish instinct in all its forms. Unalloyed selfless love

for Krishna is called 'Prema' to distinguish it from worldly love which is 'Kama' or carnality. Even those persons who after being freed from all the frailties of this world by being washed clean in the stream of the 'Biraja' and from all taint of worldly knowledge by the light of Brahmaloaka have attained the plane of Vaikuntha, the realm of the Absolute ruled over by Sree Narayana Himself, are not in a position to taste the loveliness of the love of Sree Krishna, what to talk of the sinful people of this mundane plane.

The discourses about loving devotion to Krishna in Braja from the Lips of Sree Gaurasundar, Who is identical with the Son of the Chief of Braja, evoked in the heart of Venkata Bhatta the inherent dormant love of his pure soul towards Krishnachandra.

(To be continued)

THE ANNUAL CELEBRATIONS OF THE GAUDIYA MATH

The Annual celebrations of the Calcutta Gaudiya Math will be held from the 23rd August to the 26th September 1931. During the celebrations a unique moral and religious exhibition will be held from the 6th September to the 23rd September 1931, on the Corporation land, near the Gaudiya Math Temple. This exhibition will contain a big Museum of various religious literatures, antiquities, pictures and other valuable collections and will be a demonstrative exposition and pictorial representation of the intrinsic principles of religion. All are cordially invited.

Ritual

THE practice of Religion in the form of ritual is liable to be most unsympathetically regarded by the empiricists. The rituals that are in vogue in all the principal religious systems are supposed by empiricists to be more or less a survival of the irrational practices of former backward times.

All rituals may be divided into the distinct categories of (1) that relating to worshipper, (2) that relating to worship and (3) that relating to the Object of worship.

Let us take the first of these groups and with its help try to understand in a definite manner some of its implications. Who is really the worshipper in the act of worship prescribed by the different creeds? The empiric view assumes that the real worshipper is the mind of the person who offers worship to a concept represented by the visible emblem that may serve as the object of his worship. The empiricist holds that there can be no other worshipper.

If the above opinion is adopted the origin of all rituals is at once found to be a conception of the human mind. Empirically speaking the conservatism that is ordinarily displayed in sticking

to the letter of the ritual by the religionists is, therefore, an obstacle in the way of the progressive 'evolution' of the ritual.

The empiricists also have an explanation to offer regarding the necessity of the mind to invent the ritual at all. The ritual is in line with every other device by which the mind tries to ameliorate its own condition. If for example food is offered to the god of rain, when the primitive imagination honestly believes in the existence of a deity who is liable to be pacified by such offering, it would not be irrational to expect to be favoured by his blessing in the shape of adequate rain at the proper time, by way of return. As the mental outlook itself undergoes development in course of the progress of civilization it will naturally think differently about the nature of the object of worship and the proper method of his worship.

It is feasible to write a history of the evolution of ritual from the above point of view. It is also possible by this kind of historical method to compel rational assent to the legitimacy of attempts to reform religious practice so as to make it accord with the present requirements of one's mind. It is also

possible on the same ground to suppose that every rational effort for the amelioration of the physical or mental condition of oneself, in fact all the ordinary activities of the average civilized man, is properly describable as the ritual of the most up-to-date religion. This attempt of secularising religion itself is being made in right earnest by the materialistic school who have gained such a strong hold on the imagination of mankind at the present moment.

But the empiric history as well as empiric philosophy of Religion meet their Sedan in the persistent refusal of the instinct of man to accept their postulation of the deluding nature of existence for the principle of cognition in their utterly despairing scheme of reform. There never was the historical period when man set about to manufacture Religion in public or held the view that it had been so manufactured for them at any remote period. Until quite recently man never deliberately set about to reform any religion. The old method of reform was the further elucidation of the received creed by fuller interpretation of the texts of the Scriptures. This is undoubtedly the historical fact and the empiric historian and the empiric philosopher go against the historical method itself when they set up the plea for the necessity of religious reform on

the evidence of history. No one is conscientiously justified in so grossly misrepresenting the history of mankind in this most important matter.

It would be worth one's while to try to clear up in some detail the self-contradictory nature of the presumptions of the empiric historians and philosophers, from the purely historical point of view.

There is no Religion which does not speak of the soul and of his spiritual function as constituting the real nature of religious worship and the real worshipper. The mind is not supposed by any of the revealed religions to have access to the plane of the religious function. This is the fact. The empiricists are at liberty to say that it is superstitious but they should not insinuate that it was manufactured by man as a historical fact. There is no doubt that there had been empiricists also in ancient times who may have held the same view on the subject as their modern descendants. But the mass has never followed those teachers, at any rate consciously, in the matter of religion.

We are not opposed to investigation into the early history of ritual. But we want that the investigator must not allow himself to be misled by the atheists also. He must not suppose quite gratuitously and unhistorically that it was the business of people in ancient times to manufacture Religion

and pass it off on the credulous masses in the name of revelation. The proper attitude for such an investigator would be to suppose nothing to be historically a manufacture which is not proved by actual evidence to be such. Whether revelation is possible or not is not the issue before the historian, nor even before the empiric philosopher. In the one case it is irrelevant, in the other it is beyond his power to decide.

If worship means the function of the soul towards a spiritual entity it need not be regarded as superstitious for the simple reason that it happens to be beyond the power of the mind to comprehend. In such a case the word superstition as applied to the ritual would be a misnomer and should be more logically applicable to the person applying it for the purpose.

It would be more to the purpose to ask how can a process which is actually seen to be mental or physical, be at all admitted to be above the comprehension of the mind? If for example a person while offering flowers with his hands to the idol of stone before him contends that he is doing something which it is beyond the power of the actual observer to understand, should such contention be regarded with mute veneration and submitted to without contradiction? Would not this also be putting a premium upon mummeries?

But the Scriptures do not require

us to take anything on trust blindly nor do they forbid the proper use of our mental and physical equipments. They assure us that it is possible for us to find our soul and to understand the spiritual significance of our mental and physical activities. They want us to use our body and mind to serve the spiritual end. This plain attitude need neither be grossly misunderstood, nor perversely and blindly opposed, in the name of a rational duty that is incumbent on all honest persons.

The observations in regard to the worshipper apply in to the cases also of the offerings, as well as, to the object of worship. It is equally possible to have a visible object of worship if such object is to be offered any material substance at all by means of the physical hand. But there is nothing impossible in these activities having a spiritual end in view.

Before we close this brief discussion of a large subject to which we shall have often occasion to return, we should try to make our position clear by a concrete example. Let us take the case of the Holy Form of Shree Shree Radha-Gobinda Who is actually worshipped by the Vaishnavas. The Vaishnavas do not claim to worship any historical or mythical hero or any other mundane entity under the Form of Radha-Gobinda. They say that according to the Scriptures and true

eternal service-holder the actual Divine Form Who is identical with Godhead Himself appears in the visible Form of the Archa to accept the worship of His devotee, as otherwise it would not be possible for man in his present state of complete spiritual ignorance to worship Him at all. He (the Archa) can only regulate his misconception. They say that if man is unable to worship Godhead he can never be delivered by any other method from his present state of spiritual ignorance. The Appearance of the Divine Form is brought about by the eternal devotee of Godhead who also can be the only

witness of His Appearance, for the purpose of enabling ignorant persons to offer their worship.

The reader will find that the responsibility is rationally enough shifted to the worshipper himself in the long run. The intending worshipper cannot himself find Godhead. He can find His worshipper if he tries to do so. As soon as he finds the worshipper he is enabled by his means to obtain access to the spiritual plane. If he does not seek he will never find, and he will miss everything if he not worship Godhead, the eternal Absolute knowledge and Bliss.

Marriage of Vaishnavas

THE present Hindu society is disposed to look askance at the movement of pure spiritual service, not from any conviction of its deviation from the ideal of the Scriptures but, through fear of its unsettling effect on longstanding social institution. Marriage is probably regarded by Hindus as the most important of all their social institutions and the code of dining-regulations is considered as of equal importance. These regulations are based on the division of the Hindu

society into innumerable hereditary groups known as *jatis* (castes). Intermarriage and interdining among different castes are in many cases forbidden in practice and the provision is religiously observed. A modern Hindu may be scientifically defined as a person who scrupulously observes the marriage and dining-regulations prevalent in the caste group to which he belongs by his birth. It is, therefore, natural for a Hindu to feel that his religion is in danger whenever there

is a proposal for changing or modifying these social practices.

As a matter of fact no Hindu objects to the worship of Vishnu Whose Name is found at the head of the deities of the Hindu pantheon. Nay it is the practice of all Hindus to worship Vishnu on the occasion of worship of the other gods also. The worship of Vishnu is also recognised as the only worship that is obligatory on all Hindus who want to worship at all in the really orthodox style. So far every Hindu is fully prepared to concede the pre-eminence of Vishnu among all the gods. What they insist on is that the mode of the worship of Vishnu must be such as to be in conformity with that laid down in the Scriptures and must not at the same time in any way go against the social privileges of the Brahmanas, nor be supposed to entitle a person to transgress against the rules of intermarriage and interdining prevalent in the Hindu society at the present moment. The utmost that is conceded by way of rational explanations of the insistence on these social reservations, is that the rules of marriage and dining are themselves enjoined by the Scriptures and hallowed by immemorial and universal practice.

The social conservatism of the Hindus, however, is universally

admitted by themselves to rest ultimately on the sanction of the Scriptures. The Hindu is, therefore, always prepared to promote discussions for explaining the Scriptural basis of every social practice. It is not easy to say whether he is also equally prepared to assent to any modification of any existing social practice if it be found, as the result of such discussion, to be opposed to the plain meaning of the Scriptures. The chance is that he will prefer to stick to the existing practice till at least its modification meets with the general approval of all members of the particular caste-group to which he himself belongs by birth. If he gives up a practice which is followed by the other members of the caste-group on the ground of individual personal conviction his conduct is not likely to be tolerated by the group which may even force him, in case of flagrant breach of any important practice, to give up his particular method by the threat of organised social boycott which is often practicable to carry out in a measure that is sufficient to bring the delinquent to his senses.

The attitude towards these social questions taken up by Shree Chaitanya and the Acharyas who have followed His teachings is that neither marriage nor dining is a spiritual affair and, therefore, the regulation of marriage

and dining need be no concern of the devotee. Shree Chaitanya says that the Scriptures tell us of the service of transcendental Godhead by the pure soul on the plane of the Absolute and also of the method by which it is practicable for all souls to attain to the spiritual service of the Supreme Lord by being completely freed from the aptitudes of the mundane plane. The activities of a person who has realised the proper function of his soul, are necessarily altogether different from those of conditioned souls in the fetters of ignorance though they are also bound to appear to the mundane observer as practicably identical with those of any other person.

The question is not really one of social discipline against lawlessness as the Smartas who insist upon the letter of the social code would have us wrongly understand. What is the purpose of the social code itself? Is it intended to keep men in the leading strings for all time? Is there to be no one who should be regarded as capable of walking on his own legs? Or should there be a clear formulation of the purpose and method of the code? The normal social condition should be one of individual freedom for the sensible members and an arrangement for enabling all persons to learn to stand on their own legs in the quickest possible way and on principle. Does

the Smarta point of view satisfy these elementary conditions of rational life?

All that the society may strive to usefully provide for the discipline of its members is a compulsory education in the practice and theory of rational living of a really effective and decisive kind for all children up to a certain age. For adults all training can only be on the fully voluntary basis. In the case of spiritual training there must be similar seminaries of both types. The seminary for the spiritual education of adults must follow closely the regulations of the sominary for the ordinary rational education of infants and children with the difference that the students in the former case, must at the time of their admission, promise to go by those rules by their own convinced decision and for only so long as they freely want to do so. There should also be the corresponding right on the part of the authorities to notify an adult student to leave the institution the moment they think him an undesirable person for the purpose they have in view.

The marriage and dining-regulations should come under the control of the authorities of such an institution, as every other subject. The spiritual seminary is intended for the regulation of the whole of life and not merely of any specific part of it. It is, of course, optional for a person to submit to the

regulations or withdraw from the institution, according to his unfettered choice and at any moment, without the least liability on his part, the same freedom of asking him to leave at any moment being reserved for the authorities of the seminary.

This is the arrangement that is also found to be favoured, nay enjoined, by the Scriptures which the Hindu society professes to follow literally under the guidance of the Smarta pandits. If these pandits now come forward with any interpretation that is really opposed to the Scriptures themselves by their own admission, should not the society empower them to change both current practice and theory to make them agree with the injunctions of the Scriptures as they really are?

The Scriptures tell us not to accept any interpretation of the Scriptures offered by even the so-called guru himself till it fully satisfies the requirements of one's own rational conviction, the implication being that no irrational conduct is capable of being recommended by the Scriptures. Should this most wholesome principle be given up on the demand even of a person calling himself the guru? No one should be recognized as guru who cannot really satisfy both the rational demand of our individual selves as well as the recommendations of the Scriptures. The power of final

decision is always reserved to the individual by the Scriptures themselves.

If the society itself wants to compel any individual to follow any course against his individual choice such a procedure would be opposed to the recommendations of the Scriptures which allow perfect freedom to the individual in this matter. This observation does not apply to the secular arrangements. In secular matters it is necessary to have regulations that should be binding on a person even against his conviction.

Marriage is regarded by the Vaishnavas on the authority of the Scriptures as a secular arrangement which may be spiritually regulated but which need not be recommended as necessary for spiritual living. Dining is not also considered a spiritual function any more than marriage. Dining is also capable of being spiritually regulated but always at the option of the individual who seeks to be so regulated.

The hereditary caste is also not considered by the Scriptures as being identical with the religio-secular institution of *varna* which is under spiritual regulation. Unless this important point is properly realised the real recommendations of the Scriptures in regard to social institutions cannot be rightly understood. The un-Scriptural marriage and dining-regulations go pat with the wrong

interpretations of the Scriptures offered by the upholders of the current degenerate practices. This wrong system has taken deep root and has been sedulously built up through the Ages by the patient labours of those who set a store by worldly living which is alike incompatible with the recommendations of the Scriptures and the real requirements of our own souls conceivable by the rational instinct.

Shree Chaitanya should not be regarded as a mere revivalist of any historical institution. He is the staunch upholder of the Scriptures against the misinterpretations of all schools who seek worldly amelioration in any form by scriptural authority. Shree Chaitanya does not want to revive any old abuse for serving any such narrow purpose. That function belongs to the sphere of activity of the empiric scientists. The pragmatist is fond of making experiments for securing passing results

by passing methods. Shree Chaitanya tells us that the Scriptures reveal to us the method of reaching the plane of the Absolute and that by following the method of the Scriptures no want can remain unsatisfied; while by following the empiric method no want can be removed in the real sense. Those who choose to remain satisfied with the temporary and apparent relief afforded by the empiric method cannot and, therefore, need not, be compelled to follow the Scriptural method. But neither should the empiricists i. e. the Smartas and the rest prevent any person from seeking permanent and real relief promised by the Scriptures, which is neither opposed to, nor in accordance with, the method of the empiricists. There is thus no real ground for quarrel between the secular society and those who propose the establishment of the *daiva-varnasrama* arrangement.



By the way (II)

The objections that have been put forward by Mr. M. T. Kennedy and other empiric writers against the worship of Sri Sri Radha-Krishna are inspired by a double misconception in regard to the subject-matter.

The writers in question take it for granted that the empiric moral standard is absolute and that therefore, it is applicable to the transcendental Activities of Sri Krishna-Chaitanya and Sri Krishna, the Fountain Source of the function of all spiritual service. Such an assumption is, however, wholly unwarranted. The plight of the empiricist is not denied. We understand that he can have no real access to the spiritual plane and that he is limited to the mundane standard even when he has to write on a transcendental subject. We also know the trick by which he tries to justify his conduct at the expense of logic and honesty to his fellow empiricists. That trick in this case has taken the form of a profession of extreme regard for a quest for the 'historical norm and standard, an ideal of life and character realised in human terms, by which the whole development of religion is to be tested and guided.' Any standard that is not historical 'puts religious devotion

at the mercy of imagination', the only other alternative that is conceivable to the empiricist.

In other words it is the self-imposed duty of the empiric critic to try to bring the activities of his supposed 'incarnation' within the limited jurisdiction of the so-called ethical standard which is the outcome of the actual experience of his sense-ridden existence, in order to avoid falling a victim to his imagination which can afford a still less satisfactory basis for the examination of the problem of reality. He thinks that the transcendentalist similarly depends, without admitting, on the resources of an imagination born of his sense-experience. He does not believe in the reality of transcendence. Neither does he believe in the Absolute as the only Reality. Yet he feels himself to be under obligation to examine the subject of religion. In these circumstances the function of the empiric critic reduces itself necessarily to the task of declaring all quest of the Absolute as a pretence of the hallucinative imagination of persons conditional like himself and of opposing tooth and nail all bonafide quest of the Truth under the guise of a disinterested concern for the same.

It would have been a much more honest course for such a person to declare his own utter inability to deal with the subject of the Absolute Whom it is the declared exclusive business of all true religions to seek.

It is not our purpose to decry the empiric ethical standard for what it is worth. We only want to point out that it does not and cannot apply to the Absolute, that it is part of the business of religion to find the remedy for the well-known defects of the empiric ethical standard itself and that, therefore, it is absurd on the part of the empiricist to go out of his way to contend that the conduct of an 'incarnation' should be made to conform to any mundane standard of empiric thinkers. Is the conduct of Jesus to be amenable to the empiric standard? Or would it be logical to condemn the Activities of Jesus on the ground that they do not at all conform to any standard of this earth? The Absolute cannot be squeezed within the four corners of an 'ideal' of the life of fallen humanity which does not and cannot mean much more than the ordinary material functions of the physical body by the direction of a mind which is wholly under the thralldom of the flesh. Is there any system of conduct conceivable by the conditioned soul that does not exclusively serve the lusts of the flesh, which were so

abhorrent to the pure spiritual nature of Jesus?

The deification of earthly standard which is based upon and is intended to uphold the ordinary materialistic activities of average men, cannot save it from the defect that are innate to the conditions of its origin. It is the clear perception of the irremediable defects of the systems of conduct made by man that has ever led the soul, as distinct from the mind, to seek the aid of religion in order to escape from the inevitable consequences of physico-mental living. This has been the beginning of the spiritual enquiry proper in the case of all individuals, which is from the very start an enquiry after the transcendental plane of existence. It is wholly opposed to the historical religious experience of the race to assert that the whole development of religion is capable of being tested and guided by any 'ideal' of life and character realisable in terms of the ordinary human experience. Such a view implies utter ignorance of the very nature of the problem of religion.

As a matter of fact the Activities of Sri Krishna Chaitanya, if they are rightly approached, would prove that the Brindaban Pastimes of Sri Krishna afford the only true and universal support for the fully and really moral existence that is available to the

soul when he is free from all the shackles of his present mental and physical equipments. Sri Krishna Chaitanya alone can lead us to that transcendental plane by the guiding help of His own Activities; where it should be possible for our souls redeemed by His Grace to realise the perfect spiritual existence which is fit to serve the Brindaban Pastimes of Sri Krishna in order to be enabled thereby to continue in the perfect state.

The ethical instinct of erring humanity is as darkness in comparison with the purity of the soul functioning on the transcendental plane. The so-called 'good' and the so-called 'evil' of this mundane existence are alike utterly unacceptable to and unnecessary for the soul in his natural state of unlimited existence.

The empiric thinker owes all his difficulties to one basic error viz., his gratuitous assumption that the soul is identical with the mind engrossed within the physical body and functioning for the sole benefit of the physical body. He owes this plight to his habitual reliance on the hypotheses of the empiric Sciences. How can he expect any information regarding the Absolute from empiricists whose business it is to deny all possibility of any real communion with the Absolute for the intelligible enough reason that the present mind of man has no access to

the plane of the Reality? It is sheer folly to seek for any information regarding the Absolute from persons who profess to know nothing about Him and who also profess to try to know nothing about Him. The empiric Psychologist, indeed, takes the trouble of informing him, on the authority of his patent ignorance of the subject, that there does not exist any such entity as the soul who is capable of knowing the Absolute Truth as distinct from the hypotheses concocted by the ignorant mind. The only argument of the teacher of perpetual ignorance as being the obligatory condition of the human race is that the mind does not possess any faculty by which it can know anything about the Reality; and as the mind is assumed to be the self it is considered useless to engage on an impossible quest.

But if the mind cannot find the Truth why does it pretend to seek Him at all? Why also does it proclaim the hypotheses concocted by it with an endless labour, as *some* kind of truth? Why also does the mind so vehemently deny the existence of the soul possessing the power to really know? Why does the empiricist believe so implicitly in the testimony of the mind on this particular point although he knows very well that it has proved a false prophet in every case in which it has undertaken up till now to assure us that it knows? What

particular advantage does the empiricist expect from his uncalled-for faith in the assurance of the mind that there does not exist any such entity as the soul different from itself? The transcendental messages of the revealed Scriptures are intended not for the mind but for the soul who can be reached by them despite all opposition on the part of the mind who now personates as the soul and who has usurped the power of dissuading him from lending his unprejudiced attention to the word of God. It is no wonder, therefore, that the mind is disposed to prevent the soul from lending his ear to the Scriptural account of the Brindaban Pastimes of Sree Sree Radha-Krishna as expounded by those pure souls who have access to the transcendental plane. The mind is, however, always willing to lead the soul to those sinners who are in the habit of misrepresenting the teachings of the Bhagabat in order to rightly

punish the soul for putting his trust in it after repeated proofs of its constitutional hostility to the Truth. The soul has, however, the power of asserting himself against the usurpation of the mind and seeking the Truth on his own account and refusing to be put down by the usual sophistries of the mind. When the soul is in this mood he is sure to be guided by God to His loyal servant viz, the bonafide *sadhu* from whom alone the soul can receive true knowledge regarding the Absolute, provided he is prepared to renounce absolutely his vicious aptitude for depending on the mind. To such a person the *sadhu* is induced to communicate the Scriptural account of the Brindaban Pastimes of Sri Sri Radha-Krishna, as such a disciple is least likely to misunderstand the same, by deliberately persisting to confound the transcendental with the mundane.

Sree Sree Chaitanya Bhagabat

(Continued from P. 31, July, 1931)

- 175 'Oh, whither shall I go to find Him with
the Flute to His Lips ?'
He sighed as He said so and continued to weep
- 176 Being calm, unto His intimate friends
The Lord said, 'I shall submit to you My
sorrows'.
- 177 The Lord said, 'My sorrows know no end ;
Even after gaining Him I have lost Kanai,
My Life.'
- 178 All were glad to learn the secret
And seated themselves round Him with
great regard.
- 179 'There is a village of the name of Kanai's
Pavilion of Dance.
On My way back from Gaya I saw that
place.
- 180 "A beautiful Boy, yellowish green like the
Tamala,
With charming tresses in which was
stuck the fresh gunja twig,
- 181 ' And over the same shone the many-
coloured tail of the peacock,
The gems sparkled so bright that I could
not mark Him well.
- 182 "In His Hands was the charming Flute",
most beautiful to behold ;
The Feet were decked with the most
captivating anklets,
- 183 "There were ornaments made of jewels on
His Hands which scorned the beauty of
blue columns.
His Bosom was adorned with sribatsa, the
koustuva and gemmed necklaces.
- 184 "What shall I say of the manner in which
His yellow robe was worn ?
Makara ear rings set out the beauty of
His Lotus Eyes.
- 185 "He came to My side smiling
And, after embracing Me, He fled I know
not whither."
- 186 In what manner and what topics did Shree
Gaurasundar speak about
Who can understand without His mercy ?
- 187 In the act of speaking Bishwambhar
swooned away
And fell down on the earth calling
'Oh Krishna !'
- 188 All of them caught Him up with tender
care, repeating the Name of Krishna,
And, having calmed Him, brushed off the
dust from His Holy Form.
- 189 The Lord was calmed but yet He could
not be quiet ;
He cried on saying, 'Where is Krishna ?—
Oh, where is Krishna ?'
- 190 After a time Shree Gaurasundar became calm
And His Form bespoke a natural and
extreme humility.
- 191 The minds of all persons were filled with
the utmost gladness
On hearing the confession of the story of
the Lord's devotion.
- 192 All said, 'We are all of us sanctified ;
All of us have been made most fortunate
by the company of Thyself.

- 193 'What is Vaikuntha to the person with
whom Thou dost associate ?
One single moment with Thee bears the
fruit of devotion.
- 194 'All of us are fit to be guided by Thyself,
May Thou chant the kirtan, being Leader
of us all.
- 195 'All our limbs burn with the words of the
pashandis,
May Thou heal them by the cool water of
Thy Love'.
- 196 Having graciously assured all of them
The Lord strode home like an infuriated
lion.
- 197 Even after His return home the Lord did
not betake to any domestic enjoyments ;
There was constant manifestation of the
trance of transcendental joy.
- 198 What copious streams of the currents of
bliss flowed in those beautiful Eyes !
Did the Ganges, that flowed at His Feet,
repair to the Face ?
- 199 'Where is Krishna,—where is Krishna ?'
were the only words He spoke ;
One could get no other words from Him,
even by questioning.
- 200 Whichever revered Vaishnava the Lord
found in His Presence
Him He asked, 'Where is Krishna ?'
- 201 As the Lord put this question He cried
very much.
Different persons consoled Him in the way
that occurred to each.
- 202 One day Gadadhar carrying a quantity of
betel
Merrily presented himself before the Lord.
- 203 On seeing Gadadhar the Lord asked,
'Where is Krishna of the yellow robe ?'
- 204 It smote one's heart to behold the Lord's
anxiety.
Gadadhar could not articulate any words,
not knowing what to say.
- 205 High-souled Gadadhar spoke with respect,
'Krishna abides in Thy Heart at all time'
- 206 On hearing the words that Krishna is in
His Heart
The Lord tore His own Heart with His
nails.
- 207 With tender promptitude Gadadhar
grasping both His Hands
Made Him quiet, consoling Him in
various ways.
- 208 'Krishna will come just now, have a quiet
mind',
Said Gadadhar. The mother noticed all
this.
- 209 The mother was very much pleased with
Gadadhar,
'I have not seen such sense in a child.
- 210 'I myself dare not appear before Him for
fear.
Being no bigger than a child he could
console Him so well'.
- 211 The mother said, 'Darling, you must stay
here at all time ;
You must not go anywhere leaving Him
without your company'.
- 212 On beholding the wonderful communion
of love of the Lord
The mother did not retain any idea that
He was her Son.
- 213 The mother thought in her mind, 'This
person is not human.
Can so copious stream issue from the eyes
of a man ?
- 214 'I cannot know, but it is some great soul
who has appeared'.
The mother did not appear before the
Lord for fear.

- 215 On the approach of evening all the devotees
Assembled one by one at the House of
the Lord.
- 216 Those verses that express the communion
of devotion
Great Mukunda now began to read.
- 217 Mukunda of great good deeds had such a
divine voice
That the Jewel of the twice-born was
entranced as soon as He heard it.
- 218 The Lord began to thunder forth,
‘Say Hari ;
He fell on the ground on all sides and no
one could hold Him.
- 219 Fear, laughter, shivering, sweat,
horripilation, thundering ejaculation,
All the moods simultaneously manifested
themselves.
- 220 On beholding this unique manifestation
the devotees sang in great joy
The loving trance of Godhead was not
withheld.
- 221 The whole night passed like a single
moment ;
In the morning the Lord seemed to regain
degree of His external consciousness.
- 222 In this manner in His own House the Son
of Shree Shachi
Constantly performed the kirtan night
and day.
- 223 The Supreme Lord began to manifest the
kirtan ;
The sorrows of all the devotees were
about to end.
- 224 The Son of Sree Shachi called upon the
people ‘To say Hari’;
This made the atheists awake from their
sleep at short intervals.
- 225 Those who were averse to God became
angry by interruption of the pleasure of
sleep ;
And everyone blasphemed as he listened, to
his utter destruction.
- 226 Said some, ‘What madness has seized upon
these fellows ?
Some declared, ‘We cannot get any sleep
at night
- 227 Some said, ‘The Lord will be angered by
the loud noise
And that will cause the destruction of
these wretches’.
- 228 Some said, ‘Giving up the mode of sound
judgment of the communion of knowledge
These behave like persons puffed up with
supreme arrogance’.
- 229 A few said, ‘Whose is the *kirtan* and who
cares to understand?
It is the foolish Brahman Srihas who is
getting up all this.
- 230 ‘In order to feed themselves by begging,
the four brothers with one counsel
Shout aloud the Name of Krishna, as if
they were, indeed, stark mad
- 231 ‘Does it bring no merit if one call on
Hari mentally ?
Is merit produced if one call with a loud
voice ?’
- 232 Some said, ‘Listen brother, a great
calamity is imminent ;
The country is going to be ruined by
reason of Srihas
- 233 ‘I have heard about it all this very day
in the Dewan :
Two boats are on their way to this part
by order of the king.

(To be continued)

Ourselves

Seventeenth Anniversary of the disappearance of Thakur Bhaktivinode

The Festival of the seventeenth anniversary of the disappearance of Srila Thakur Bhaktivinode was celebrated at Sri Chaitanya Math and all the branch centres on the 16th of June. The service of Godhead through the medium of His devotee is assured the acceptance of the divinity. The devotees of Godhead are accordingly as much the objects of our worship as Godhead Himself. The devotees themselves do not serve Godhead only; they also serve all those who serve the Divinity. The form of worship of Godhead that leaves out the worship of His devotee is an imperfect form of worship. But Godhead and His devotee must not be confounded with any entities of this mundane plane nor ignored by the methods of limited negative thought. The devotee of Godhead comes down to this mundane plane as agent of Godhead for delivering conditioned souls. The Vaishnava is the exclusive wholetime servant of Sri Krishna who comes here to tell us of nothing else except the pure service of Sri Krishna. He alone has the power to lift us from the slough of mundane existence. To honour the lila of the disappearance of the Vaishnava is one of the methods of serving him, enjoined by the Scriptures.

The seva of Srila Mahesh Pandit

Sri Viswa Vaishnava Raj Sabha assumed formal charge of the seva of the holy seat of Srila Mahesh Pandit in the village of Kanthalpali, Chakdah, on the 28th of June. The occasion was solemnly observed by a Festival by the local public and a large gathering of devotees from different parts of the country. Mahesh Pandit who was one of the associates of Sri Krishna Chaitanya, used to dance in the sankirtanam to the sound of the big drum. Unless all earthly sounds are prevented from getting access to the ear one is not in a position to utter nor to catch the sound of the Holy Name of Godhead. Mahesh Pandit has been identified with one of the cow-boys of Braja who are the chums of Boy-Krishna. These cow-boys (gopals) serve Krishna by the method of intimate friendship devoid of all sense of awe. This is a very high stage of the Divine service, very much higher than any methods of reverential worship. The service of Krishna by the method of parental

affection is higher still and the mode of worship of the milkmaids of Braja, taught by Sri Krishna Chaitanya, is the highest of all worship. We should regard ourselves as most fortunate if we could attain to a participation in the pure loving service of Sri Krishna practised by the cow-boys of Braja by the grace of Sri Nityananda prabhu and his bonafide servants.

Installation of the Sri Bigraha of Sri Sri Mahaprabhu at Sri Brahma Gaudiya Math, Alalnath

The Editor accompanied by a number of devotees left Sri Gaudiya Math, Calcutta, on the 8th. of July on a tour of propaganda in Orissa. On the 11th July He followed Sri Bigraha of Mahaprabhu from Sri Parasottam Math Pari, to Sri Brahma Gaudiya Math, Alalnath, with a huge sankirtana procession formed by a large number of people from Alalnath and devotees from all parts of the country who conveyed Mahaprabhu to Alalnath in commemoration of the annual sojourn of Sri Chaitanya Deva during the period of *anubhas*. The Sri Bigraha of Mahaprabhu Sri Chaitanya was formally installed by the Editor in Sri Brahma Gaudiya Math on the 12th July. The auspicious occasion was celebrated by the vast gathering of the devotees by the performance of the congregational chant and honouring of Sri Mahaprasadam at the Math.

Propaganda in the Madras Presidency

On July 6th the Swamijis of Madras Gaudiya Math led a procession of Sri Nama Sankirtanam through Linga Chetty Street, Thambai Chetty Street and a portion of Royapuram from 8 A.M. to 11 A.M. More than three hundred people joined the Swamijis. The speciality of the Bengal Mridanga (drum specially meant for sankirtanam) and the Bengal way of singing the Name of Sri Krishna as taught by Lord Sri Krishna Chaitanya and introduced by the Swamijis of the Gaudiya Math for the first time in this city, was a unique and soul-attracting experience for those who witnessed the procession.

(From the Hindu of July 6)

In the United Provinces

His Holiness Tridandiswami Srimad Bhakti Sarbaswa Giri Maharaj and party have arrived at Simla after preaching the religion of unalloyed devotion at Almora, Nainital, Ranikhet and several other places of the Province.

Maths associated with Shree Viswa Vaisnava Raja Sabha :

(1) Shree Chaitanya Math, (2) Kazi Samadhi-Pat, (3) Sreebas Angana, (4) Shree Advaita Bhavana, Shree Mayapur Yogapith, (6) Shree Jagannath Mandir, (7) Swamanda Sukhada Kunja, (8) Kula Samadhi Math, (9) Shree Gaur Gadadhar Math, (10) Modadrama Chhatra, (11) Shree Bhagabat Asana, (12) Shree Parashottama Math, (13) Shree Brahma Gaudiya Math, (14) Shree Sachidananda Math, (15) Shree Gaudiya Math : Calcutta Office, (16) Gaudiya Math : Delhi Office, (17) Saraswat Asana, (18) Shree Madh Gaudiya Math, (19) Shree Gopalpi Math, (20) Shree Gaur Gauranga Math, (21) Shree Krishna Chaita Math, (22) Shree Samadhi Gaudiya Math, (23) Shree Bhagabat Jayananda Math, (24) Anugara Prapannas Math, (25) Shree Paramahansa Math, (26) Shree Avas Gaudiya Math, (27) Shree Chaitanya Gaud Math, (28) Shree Ekayam Math, (29) Shree Rupa Gaudiya Math, (30) Brahmapara Prapannas Math, (31) Shree Gaudiya Math, Midnapur Office, (32) Shree Prapannas Math, Goalpara, (33) Shree Jagannath Gaudiya Math, Mymensingh, (34) Gaudiya Math : Madras Office

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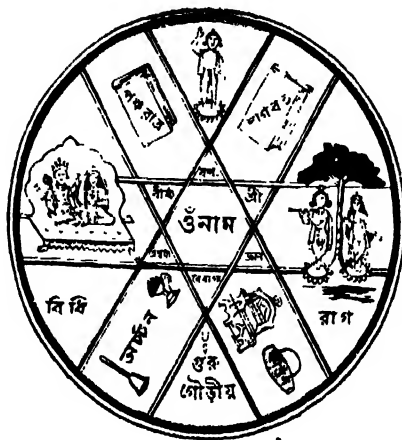
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THE HARMONIST

OR

SREE SAJJANATOSHANI



EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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ALL GLORY TO THE DIVINE MASTER
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THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST

OR

SHREE SAJJANATOSHANI

VOL. XXIX

SEPTEMBER 1931, Chaitanya-Era 445

NO. 3.

The Birth of Shree Krishna

BY the testimony of the Holy Scriptures Shree Krishna manifested the Divine Lila of His most auspicious Birth in this phenomenal world about five thousand years ago. Godhead was born in the Holy City of Mathura.

The worship of Shree Krishna has been confounded with the worship of a historical human hero on the above testimony of the Scriptures. It has been gratuitously assumed even by writers who call themselves believers in the Divinity of Jesus Christ, that Shree Krishna is conclusively proved to be human by the admitted fact of His having been born of human parents.

The abnormal term 'incarnation', i. e., incarceration in the flesh, of the Divinity Himself, has been invented by so-called theologians to denote the 'miracle' of the Nativity of Christ. Christ has been supposed to have actually put on the mortal coil in order to experience, and by experiencing deliver the race from the sufferings which the flesh is heir to. It is out of deference to the Divine Nature of Christ that this condescension on his part is regarded as a miracle by these theologians. If Christ is admitted to have been born as a mortal he no doubt becomes an ordinary historical personage

by such unwarranted admission on the part of his obliging historians to the great relief of all persons who aspire to understand the Nature of the Divinity by means of their muddy understandings. These writers are also no longer under any obligation to acknowledge the absurdity of a doctrine of a historical incarnation, who is not amenable to the laws of human society.

It is necessary to get rid of the idea of 'historical incarnation' in the above sense in order to be enabled to understand the nature of the Birth of Shree Krishna. Shree Krishna's Own Divine Form became visible to mortal eyes under the figure of a human baby born in the usual way. But the event itself was a true Manifestation of the eternal transcendental Birth of the Divinity. Its transcendental nature was not perceived and is never perceivable, by any conditioned soul to whose cramped vision the event nevertheless chose to disclose itself under the figure of the birth of a human child, which has a real correspondence to the Divine Event. The nature of this correspondence itself is, however, wholly inconceivable to the limited understanding of conditioned souls. By these reservations the Birth of Shree Krishna is prevented by the narrators of the Scriptures' from imbibing any of the unwholesomenesses of mortal birth even in becoming, in

the better and inconceivable sense, a true historical event which is in the conditional sense, open to the vision of even the people of this world who are possessed of a limited understanding.

The Son-hood of Godhead is unreservedly admitted in the eternal transcendental sense by the doctrine of Divine Descent (Avatara) which is quite wrongly rendered as 'incarnation' in as much as in the process of Descent there is no reference to any assumption of the mortal coil by the Divinity for rendering any 'service' to humanity by undergoing any mortal suffering Himself. The doctrine of Divine Descent implies on the contrary that Godhead can never be subject to any limitation in the mundane sense which belongs to the category of the condemned and irreconcilable potency of the Divinity which has and can have no power over the Spiritual Nature of the Divinity i.e., as He truly is, but which has a punitive function towards the conditioned souls. Or, in other words, the doctrine declares that there is eternal and irreconcilable distinction as between the mundane and the purely spiritual which latter is the proper nature of the substantive Reality, the realm of the Activities of the Divinity as they are. The mundane realm eternally dogs the Absolute as the shadow or rather the reflected image (in this case a distorted and

unwholesome reflection) is seen to attach itself to substantive source. The Divine realm is full of spiritual Activity Which is dimly and inconceivably reflected in the events of this world as viewed through the limited mind of the conditioned soul.

Boy-Krishna is worshipped by the followers of Shree Madhwacharya who flourished in the twelfth century A.D. Shree Madhabendrapuri, in the line of disciple succession from Shree Madhwa and one generation earlier than Shree Chaitanya, is regarded by the followings of the Supreme Lord as the first religious preacher who realised the nature of loving service of Shree Krishna as treated in the tenth Skandha of the Bhagabatam which was subsequently fully promulgated by Shree Krishna Chaitanya, by His Practice and Teaching, as the highest and perfect form of worship of the Divinity. The method of worship practised by the milkmaids of Braja is declared by Shree Chaitanya to be higher than all other forms of Divine worship. The worship of Shree Radhika, the premier milkmaid of Braja, is proclaimed by the same Authority as being the highest of all, incorporating and surpassing the rest. Shree Krishna dwelt in Braja up till the eleventh year of His Age. The worship of Adolescent Krishna by Shree Radhika by the method of amorous love is, therefore, regarded by

the followers of Shree Chaitanya as the complete form of service of Shree Krishna. This worship of Shree Krishna is of such supreme excellence that Shree Krishna eternally prefers to clothe Himself in the mood of His Counterwhole Shree Radhika in order to be privileged to taste the sweetness of Her service of Himself as Shree Krishna. Shree Krishna clad in the mood and beauty of Shree Radhika is Shree Krishna Chaitanya Who is the Ultimate Source of the complete service of Himself.

But neither the Son-hood nor the Adolescent Consort-hood of Shree Krishna are events of the mundane plane. Those who are seriously disposed to know their real transcendental nature are enabled to do so by the causeless mercy of Shree Krishna Chaitanya Who is the only Teacher of the world by the Scriptural test, being alone absolutely fit to practise what He professes to teach. The Scriptures accordingly declare that the sincere willingness to serve Shree Krishna to the exclusion of all other function whatsoever, is the only method of attaining His service by the grace of the spiritual guide who wields the power of Shree Krishna Chaitanya.

Unless the whole scheme, both the method and the purpose, of the redemption of the conditioned soul outlined above is clearly borne in mind the service of Godhead is apt to be

confounded with mundane affairs, for the attainment of limited illusory results. From the mundane point of view there can indeed, be no meaning in the worship of Godhead at all. If, rationally speaking, there is to be any acceptable service of Godhead it should be absolutely free from all mundane unwholesomenesses without missing, but on the contrary completely fulfilling, in a never-ending order of progression, all aspirations of all aptitudes of the conditioned soul.

The most valued of all the possessions of the conditioned soul is his own individual nature i.e., his personality. He wants to be assured of the substantive continuance of his present personality by the method of fulfilment of his particular outlook and particular function in accordance with his individual outlook. In other words the true nature of the soul is found on analysis to be primarily i.e., substantively cognitional. This cognitive nature wants to be assured of its complete fulfilment. It wants this consummation for the reason that it is not satisfied with its present position. It is capable of being satisfied, say the scriptures, only if it is really sincere and impartial, as it can be at its option, of the absolute truth of the most fundamental dictum of Spiritual religion that anything offered by its present necessarily limited outlook can never give it what it really wants. So it will be imperative for it to agree to a

radical change of outlook and environment if it is to be really satisfied. To that plane it has at present no access and can have none with its present equipments. Its present equipments cannot also be regarded as part and parcel of itself if it is to be admitted that it is at all feasible for it to attain the state of complete satisfaction. So it can not amount to self-destruction if it agrees to regard its present equipments as adventitious and as an obstacle in the way of its being able to realise what its real self imperatively requires.

The problem for the conditioned soul is, therefore, to carry its personality unimpaired and fully expanded to a sphere where it can properly exercise all its faculties in the perfectly satisfactory way. It is as a matter of fact always trying to attain this elevated plane by the exercise of its present equipments. It is somewhat persuaded that the solution of this problem is attainable on the mundane plane by the discoveries of the Physical Sciences. But the Physical Sciences themselves in the pride of their earthly triumphs have learnt to look askance at the very problem which the soul has always been putting to itself. At any rate they have no mind to waste their time over what they suppose is no better than a form of hallucinative idleness of minds which have no sufficient mundane occupation. Critics trained in this materialistic school

of modern thought feel themselves in the position of square men in round holes when they find it necessary, for some mundane end, to undertake the investigation of this problem of religion. Those among them who persist, from their point of view, in this hopeless quest which does not reward its votary with the discovery of any earthly good, find it necessary to seek the aid of the conclusions of the Physical Sciences for the purpose of finding the Absolute. But you can never get blood out of stone.

Shree Krishna is the Absolute to whom the conclusions of the Physical Sciences do not apply as they lie altogether off His proper plane. It is necessary to realise one's spiritual self in order that one may have access to the plane of the Absolute at all. The adventitious equipments of the Physical and mental coils which the conditioned soul mistakes for the self, have no access to the spiritual plane. It is open to the Physical Scientists to refuse to believe in the existence of the Absolute plane by disowning the consistent promptings of their own rational natures. This is what the atheist actually does. He simply refuses to be rational in the only consistent sense in order to disbelieve the Absolute. But all the ephemeral

discoveries of the Physical Sciences will never succeed in stifling the eternal need of the ignored soul.

The Absolute possesses a specific Personality of His Own and is simultaneously the material as well as the efficient Final Transcendental Source of all existence. The Absolute Person possesses a specific Name and a specific Body. In these respects there is an inconceivable but realisable resemblance between the state of man and Shree Krishna. Shree Krishna is simultaneously unborn in the earthly sense and is possessed of the quality of being eternally born on the transcendental plane. The eternal Birth of Shree Krishna is realisable only by those who have attained a very advanced state of spiritual realisation. Shree Krishna manifests His eternal Birth in the perfectly pure spiritual essence who is called Vasudeva in the language of the Scriptures. The perfectly pure spiritual essence does not belong to the tiny soul of man but he may make himself known i.e., realisable, to the pure soul of man. By the grace of Vasudeva the tiny soul of man is enabled to attain the realisation of the Divine Event of the Birth of Shree Krishna which is otherwise inaccessible to him.



Present Position of the Principal Religious Sects in India

INDIA at the present moment includes all the principal religions of the world thanks to the increased facilities of international intercourse that have been made available to all by the discoveries and inventions of the empiric sciences and by the vicissitudes of her past history. There is a widely prevalent desire for tolerating all forms and opinions that profess to be religious to the point till they actually and openly transgress against the fundamental principles of morality, or jeopardize the very existence of social and political safety. But this very inclination for toleration in its turn may degenerate into indiscriminate support of hypocritical opinions and practices. It is necessary to propagate the correct view regarding all form of worship in order to pave the way for the growth of the truly enlightened toleration, without necessarily encouraging any practice or opinion of the pseudo-religionists.

The toleration that is demanded for pseudo-religion is traceable to the current misconception that it is not possible by state contrivance to get at the real Truth. It is contended, on this ground, that the state should

confine itself exclusively to the political issue and have a purely political attitude towards the question of religion. But is this really practicable? Is the political issue worth looking after if it is wholly indifferent to the religious issue? It is a counsel of hankering for stagnation which presents itself to the materialised outlook as the long-sought-after summum bonum. It is in the first place necessary to awake from this state of stupid torpor if we want to mend the affairs of this world in the only real sense.

It should be the duty of the state, as of every individual, to promote the freest rational discussion of the religious issue. The only condition to which all disputants should unconditionally agree and this is no more than the universally admitted political convention, is that no one should use any language that incites to acts of actual physical violence or lends countenance to such acts. It is necessary not to stop the mouth of any religious preacher who is not opposed on principle to this single necessary limitation. There should be state seminaries on an adequate scale to provide facilities for the scientific preaching of the true

religion, to which all person should be allowed free access at their option. But all persons should also be actively encouraged to join. There was a mediæval State-Church with one doctrine and one practice. There should be the above modern State-Church with its really universal unity of doctrine and practice.

The comparative study of current religions is practicable without giving offence to any rational person. It is not only practicable but an indispensable duty towards humanity in order to prevent mankind from stagnating into the condition of stocks and stones. The phrase "Religious toleration" should be changed into "toleration of irreligion" to indicate the real nature of the policy of the proposed Universal-Church. It is not necessary, even for political reasons, to confound religion with irreligion in the choice of our vocabulary or policy. If the State tries to avoid this supreme duty it is not worth its salt.

It is with these thoughts that the Harmonist has been essaying to be of some practical help in bringing about an atmosphere of scientific curiosity on the subject of the universal religion. The Harmonist in this as in every other respect stands fully for the teaching of the revealed Scriptures as taught and practised by Mahāprabhu Śrī Chaitanya and all His bonafide followers. Being identical with the

real teaching of the Scriptures the method should be found to be in full conformity with the practice and doctrine of all the revealed religions of the world.

The necessity of revelation is grossly misunderstood and mis-represented by a section of empiric thinkers. Revelation is represented by its opponents as a device for suppressing all open discussion of the religious issue. It is of course true that the Absolute Truth revealed by the Scriptures by His very Nature requires to be approached by the method of unconditional submission or of spiritual service. This is by no means at all obstructive of the freest discussion of the subject. Unconditional submission to the Absolute Truth implies the previous actual ascertainment of the Nature of the Absolute and the unswerving and exclusive service of the Absolute Truth when He is found. Is this the suppressing process?

As a matter of fact the empiric process itself is really liable to the charge of gagging freedom of opinion which it dishonestly prefers against the Scriptural method of serving submission of the Truth. The empiric method insists on the service of the transitory and untrue. It is thus opposed to the search of the Truth Who is neither transitory nor untrue. He is bent on suppressing the seeker of the Truth who can, with any show

of consistency, neither serve nor approve the service of anything short of the Absolute. One cannot serve both God and Mammon.

The process of the quest of the Truth enjoined by the revealed Scriptures looks indeed to the superficial observer like intolerance. But it is the perfectly salutary intolerance of heterogeneous views. Truth does not require to be tolerated. It is, on the contrary obligatory on all persons to serve the Truth and nothing but the Truth. It may be necessary to seem to tolerate untruth during our sojourn into this mundane plane. But any real toleration of untruth is cruelty to the slaves of ignorance. The servant of the Absolute is reluctant to serve the Truth by the method of cruelty that has such an unnatural attraction for the advocate of pseudo-toleration.

If the expediency of toleration of irreligion is unduly insisted upon the acceptance of such a view by the society and state will only prove an obstacle to the scientific quest of the truth. The society and state are not prepared to show the same indulgence to exploded doctrines and practices in the sphere of secular affairs. This only shows that they are really indifferent to the spiritual issue, partly under the wrong impression that it is not practicable to have any active and rational policy in regard to religion. Let society and

state only agree to extend to religion the same attention which they have been accustomed to offer to secular matters at all periods in such large measure and the universal Church is sure to make her appearance in due course.

It is possible to ascertain the comparative value of different religious practices and doctrines that are now current in the world. It will be necessary for such a purpose to accept those interpretations of them that are offered by their actual followers. It is not the business of the scientific student to create the material which he is to consider. His only proper function is to describe faithfully the data available to him and classify the same according to an accepted standard. The accepted standard in this case has ever been the Absolute Truth. It is only necessary for us to seek to know the Absolute and with the help of His Light to settle our conduct towards every entity.

The Harmonist has been consistently following the policy outlined above. She has been trying to put before her readers her realisation of the nature of the Absolute by the grace of the Sat-Guru. This is the positive method. But the positive method by itself is not the most effective mode of propaganda in a controversial Age like the present. The negative method which seeks to differentiate the Truth

from non-Truth in all its forms, is even better calculated to convey the directly inconceivable significance of the Absolute. It is a necessity which cannot be conscientiously avoided by the dedicated preacher of the Truth if he wants to be a loyal servant of Godhead. The method is sure to create an atmosphere of controversy in which it is quite easy to lose one's balance of judgment. But the ways of the deluding energy are so intricate that unless their mischievous nature is fully exposed it is not possible for the soul in the conditioned state to avoid the snares spread by the enchantress for encompassing the ruin of her only too willing victims. It is a duty which shall be sacred to all who have been enabled to obtain even a distant glimpse of the Absolute.

Before we proceed to the actual valuation of the current creeds we may tell our readers that we have no earthly interest of our own in undertaking this God-given task. We are neither friends nor foes of any mundane cause. Our only business will be to distinguish the mundane from the spiritual. That which appears to us to be mundane may be held to be spiritual by diverse persons whose definition of a spiritual entity is different from ours. But such difference of opinion need disturb nobody who is really anxious to find out the Truth.

The creeds may be divided into two distinct groups according as they profess or deny the transcendental nature of the Object of worship. Transcendence is something quite different from the negation or abstraction of the mundane. The most abstract thought, for example, is not a transcendental entity but only a subtle form of the mundane entity. There are not a few creeds which do not keep this important distinction in their constant view. They accordingly are disposed to show their preference for the worship of the subtle form of matter in the shape of an idea to that of grosser forms of matter in the shape of images of gods made of wood, stone, clay or metal. But one who is really conscious of the difference between spiritual and mundane, sees at once that both of these are equally outside the process of the spiritual worship and from the transcendental point of view there is nothing to choose between the two.

The worshippers of their own favourite ideas are sometimes found to regard, as idolaters the worshippers of images made by the hand of man. But the transcendentalist knows that both of them are worshippers of the phenomena of physical Nature which they wrongly suppose to be identical with the transcendental Object of worship revealed by the Scripture.

Godhead is defined by anti-transcendentalists as the noblest idea made by the brain of men. Empiricists give this definition their ready support and suggest a science to trace the growth of the idea through the Ages. All this, from the transcendental point of view, is rank atheism. This conclusion is not irrational intolerance of free thinking. It is rational opposition to all radically irrational speculation regarding the Absolute.

Protestant Christians and Muhammedans sometimes profess to be breakers of idols. But if all the images of gods in all the temples of the world were broken to fragments would the process take us one step forward in the direction of transcendence? If the mind could be rendered perfectly void by the process of yoga would the process admit us necessarily to the Presence of the Absolute?

But these notions are nevertheless cherished by almost all sections of the thinkers. These notions also necessarily colour their practices. There are persons who, while admitting theoretically the superior claim of the Scriptures to their exclusive obedience persist in following a different course in actual practice. They may do this unconsciously from thoughtlessness or habit or deliberately under the lead of the empiric notions. The breaking of an idol by an iconoclast is performed, so far

as the external act goes, from deference to the Scriptures, but may really be inspired by baser or, at any rate, mixed motives. It is necessary to find out and proclaim all such aberrations, for serving the cause of the spiritual education of the people in general.

Buddhism is considered to be opposed to the authority of the Scriptures on the alleged ground that the practices enjoined by the Vedas offend against the principles of ordinary morality. Buddhism has accordingly been regarded as a system of organized Atheism. But the enquiry started by Buddhism is not of a trivial nature. Are we or are we not to follow the Scriptures unconditionally? Are we to try to understand the real meaning of the Scriptures before we agree to follow any of their injunctions? Are we to suppose that the ordinary rules of morality are opposed to the teaching of the Scriptures? If there appears to be a real conflict between the two, are we under the obligation to follow the Scriptures and perform unethical acts? It is this large question which has been opened for the consideration of mankind by Buddhism. Can any consistent rationalist disregard this momentous question raised by a system that has been supposed to be professed Atheism?

Buddhism is the worship of our empiric reason. The teaching of the Scriptures deny the competence of the

empiric reason to understand the nature of transcendental existence. The Scriptures do not deny all function to the empiric reason. They only do not accept the conclusions of empiricism in regard to the Absolute. Buddha also does not propose to his followers to try to attain to the Absolute by the method of empiricism. He only shows that the empiric logic logically leads to the denial of the Absolute Reality. That need not be regarded as a piece of disservice to humanity. Buddha is said to be silent about the Absolute. His silence need not be regarded as a proof of actual opposition to the authority of the Scriptures. It is the pseudo-form of religious practice and doctrine against which Buddha enters his clear and emphatic protest on behalf of the unenlightened reason of man. No Theist need object to agree with Buddha if the above interpretation of his real position is correct. It is not necessary to defend Buddha by discarding the principles of pure Theism. Those followers of Buddha who similarly affect to oppose the genuine Theism, cannot also be said to be aware of the full import of the teaching of the Master.

The comparative study of religions in the form in which it is being attempted in this journal seeks to avoid

falling foul of any practice or doctrine that is really in keeping with the religion of unmixed service of the Absolute professed by all the revealed creeds of the world. The empiric reason has also a function to perform towards the Scriptures. That function consists in trying to understand the real nature of the message of Divine Revelation. Unless the empiric reason is prepared to perform this duty towards the Scriptures it is doomed to remain in the state of utter ignorance of the Absolute in which it finds itself in spite of its so-called boasted achievements of centuries. It is no doubt a negative function but one which is eminently fitted to clear the ground of all awkward constructions that stand in the path of the Light. We, therefore, propose to undertake in a series of articles the examination of the relationship of professed doctrines and practices of all religions to the quest of the Absolute which they declare to be their common goal, in the light of unbiased empiric reason helped by a comprehensive study of the Scriptures. We claim that ~~this~~ function is also enjoined by all the revealed Scriptures of the world and cannot be avoided by those who sincerely desire to follow the actual teachings of the revealed Scriptures.

Rituals of Fruitive Work

(*Karma-kanda*)

The current ceremonials of Hinduism may be comprehensively described as the rituals of fruitive work. In order to have a rational principle on which one may proceed to a scientific examination of the details of Hindu ceremonials it will be necessary to possess a working knowledge of the Philosophy of 'the path of fruitive work' which bears the Scriptural designation of *karma-kanda*.

The Vedic *karma-kanda* bears a close analogy to Utilitarianism of the materialistic philosophy of Western countries. Utilitarianism seeks to provide an abundance of worldly facilities by the resources of the human brain working on the data supplied by the careful observation of the phenomena of this world by our sense-organs under the lead of the limited (i.e. material) mind. The Vedic path of fruitive work aims at the amelioration of the worldly lot of humanity by processes revealed by the Scriptures. There are, therefore, a real difference and a real similarity between the details and nature of the fruitive activity and the practice of Utilitarianism. The Vedic activity is based upon faith in the Scriptures. This

has been called superstition or magic by the empirical Utilitarians.

The rationalistic explanation of the Vedic ritual of *karma-kanda* would be somewhat on the following lines. The gross material plane on which we have to move in this world is under the immediate control of beings with subtle bodies, who are not perceptible to the gross senses. It is possible to attain to the vision of the subtler plane to which they belong. The Vedic Rishis had attained to that peculiar vision and could hold communion with the denizens of that elevated sphere. They were thereby relieved of the necessity of following the uncertain lead of the conclusions drawn by the erring brain from the experience of the defective senses by being in responsive personal touch with those beings who are the God-appointed rulers of the phenomenal world. They could obtain whatever they wanted by means of direct communication with those who had it in their power to give what they wanted. These superior beings are the *devatas* of the Vedas.

If the above realisation were really practicable it would at once give the empiric Utilitarian all that he can ever

desire. The method has been forgot but is possibly not irrecoverable by following the Scriptural teaching. One who happens to be in possession of it would gain the reputation of being a superman by grace of the *devatas*. The Puranas give us quite a number of instances of persons who had succeeded in gaining the favour of the *devatas*.; This need not scandalize the striking success that has undoubtedly been gained by a different method by the scientific men of this or any age. That which is common to either is that both have been busy in gathering an abundance of the good things of this world which cannot be retained permanently because it would be a dire misfortune if the unwholesome possessions of this world would have stuck to their victims for good. Therefore, has it been ordained by the All-merciful that no one should be in a position to gather beyond the limit of endurance the worst of curses in the shape of the so-called good things of this world. The ideal of the scientific men has retained its charm only by the fact of its being fully unattainable and permanently unretainable.

• It is said that those whom the *devatas* really want to benefit are not given any worldly boons for which their votaries are apt to pray to them. In the Iron Age the *devatas* are said to be particularly merciful to man in as much as they never bestow their deceptive

boons on humanity. This makes it possible for man to turn to the Supreme Lord, Who is also Lord of the *devatas*, for the real blessing. Material prosperity is an insurmountable obstacle in the way of the quest of the real good. The *karmakandins* as well as scientific men promise unlimited material prosperity. But would such so-called prosperity be really good for the soul of man ?

Those who oppose the over-valuation of the so-called worldly good by the scientific men and the *karmakandins* are in their turn denounced by the latter as being the deluded victims of their self-evident hallucinative phantasies. Indifference to material prosperity is regarded by worldly men as nothing short of an abnormality and the consequence of a pessimistic temperament soured by failure to get what it denounces. The followers of the *karmakandins* rituals of the Scriptures of the Hindus are also regarded by modern scientific men as unethical for trying to get, what the scientific men have to earn as the fruit of their hard labour and sacrifice, by a process which is no better than magic. This is according to them a form of sheer gambling which need not be justified even by its impossible success. But neither the *karmakandins* nor the scientists have the least suspicion that the fruits of their labour and magic are not only not worth having at the cost of so much trouble but is

sure to prove to be a source of unalloyed evil on actual attainment.

The *karmakandins* try to compass their purpose by the method of worship which bears some resemblance to bonafide service of the Divinity but is, as a matter of fact only a hypocritical method of securing a chance of worldly enjoyment for oneself under the guise of worship. This leads to another issue which may also be conveniently discussed at this place viz., 'Can the Scriptures deceive?'

The contention of the *karmakandins* is that the Scriptures cannot deceive and, therefore, the Scriptural method of securing material enjoyment is bound to be beneficial and should not be confounded with the harmful material prosperity that results from the unscriptural efforts of the scientific men. The *karmakandins* pay back the scientific men in their own coin. They also protest in no uncertain terms against the condemnation of their position on Scriptural authority that is hurled against them by the Liberationists and the Devotees. We are not here concerned with the point of view of the Liberationists. The point of view of the Devotees may be indicated as follows.

The Devotees hold that the Scriptures are liable to be grossly misunderstood by those who are averse to the service of Krishna. Those who seek as their

foregone conclusion either material enjoyment or liberation from the troubles of functioning on the material plane, are bound to consult the Scriptures for realising their respective selfish purposes. But these results concern only the nselves and have nothing to do with Krishna. There are sections of the Scriptures which deal with the methods for the attainment of material enjoyment and material liberation. These are not, therefore, to be regarded as being either practicable or beneficial. The Scriptures themselves contain the reasons why they should not be pursued by one who desires to attain the real good. The *karmakandins* as well as the *jnanins*, therefore, pursue their respective objects, which are as a matter of fact originally conceived by themselves without reference to the Scriptures by those condemnable methods that are described by the Scriptures in order to provide against any possible misconception regarding their objectionable nature.

It is, therefore, no argument against the Devotees to urge that the Scriptures really offer a choice of methods for the attainment of the *summum bonum*. The condemned ways are perversely regarded as legitimate by the *karmakandins* and the *jnanins*. This prevents them from understanding that there is only one path viz., that of exclusive devotion to Krishna according to the teaching of all the Scriptures and that this view alone

is also fully supported by our unbiased reason. The Devotee is not dazzled by the showy achievements of the Elevationists and the Salvationists. He has no attraction for the greatest

temptations that it is in their power to offer in order to lead astray the soul who is not really anxious to exclusively serve Krishna by all his faculties.

The Topography of Shreedham Mayapur

WE have dealt with the question of the identification of the geographical site of the birth of Shree Chaitanya from the antiquarian's point of view, in a previous number of this journal. In another article we tried to explain why the circumambulation of the Holy Site possesses an abiding spiritual value for all persons.

The identification of many of the old sites has been rendered comparatively easy by the survival of the old place names. This is as was to be expected in the case of a place which is only four centuries old. In the Bhaktiratnakar we find the corroboration, from an old source, of the truth of the relative positions of these locally recognisable sites.

As we pointed out in the previous article the actual Site of Birth of the Lord is definitely remembered by the inhabitants to the present day. The memory of the Holy Site has been further preserved by the growth of many an interesting legend round the site. This also was noticed in the article referred to.

As soon as we are thus enabled to identify the Site of the 'House of God' to quote the language of Bhaktiratnakar, we can follow and identify the details of the route of circumambulation given in that work, of Shreedham Nabadwip by Shreenibas Acharya in the company of Ishan Thakur who was in charge of the household of the Lord shortly after His disappearance. The places visited were Atopur adjoining Mayapur which, said Thakur Ishan, formerly bore the name of Antardwip. The place bearing locally the designation of Atopur did not disappear in the bed of the Bhagirathy till quite recently. It adjoined the identified Site of Mayapur.

On leaving the 'House of God' Ishan Thakur pointed out to his companion the ancient site of Suvarnabihar which could be seen in the distance from the neighbourhood of the 'House of God.' This agrees perfectly with the position of the site as identified. It may be noted in this connection that the ancient mound of Suvarnabihar is a prominent object as seen from a place adjoining

the 'House of God' and even the most casual observer was not likely to miss the sight. The almost dramatic suddenness with which the historic mound burst on the view of the observer as he left the 'House of God' could not fail to excite curiosity in those days when the magnificent old ruins were still intact.

The *Kholbhangar danga* i.e. the mound where the khol of the first chanters of *kirtan* was broken is easily identifiable from the narrative of the Chaitanya Bhagabat with the yard of Shreenibas. The traditional site of *Kholbhangar danga* is identifiable quite close to the site of Birth. This relative position is corroborated by numerous references, in various connections, in Shree Chaitanya Bhagabat.

From *Kholbhangar danga* the distance of the home of Shridhar could not have been very far. When Sridhar was sent for from the house of Shribas Pandit the devotees who went to bring him heard his loud voice reciting the Name of Hari when they had proceeded only half the way. Shridhar was accustomed to chant the Name of Hari with a very loud voice. The voice of Shridhar was heard long before the boundary of the village (Mayapur) was reached. We are told elsewhere, in the description of the route of the first processional kirtan along the streets of the town, that the house of Shridhar was visited on the route

between the house of the Kazi and Gadigachha. The position of Gadigachha is given in the Settlement maps as adjoining Mayapur. The village has since shifted its position on account of the change in the river-bed and one part of it now bears the name of Mahesganj. The house of the Kazi is still in Bamanpukur.

The Kayastha-koustuva quotes from the Urdhamnaya-tantra a passage regarding the Appearance of Mahaprabhu Son of Shachi at Mayapur (p.98). The book was published eighty-six years ago by Raja Rajendra Nath Mitra of Andul. The same work also quotes from Ananta-samhita that the Supreme Lord will be born from the womb of Sachi at Nabadwip (p. 124, 130). On page 123 the writer takes the trouble to explain that Mayapur was another name of Nabadwip where Lakshman Sen had built his capital. The tradition recorded by Hunter in his Statistical Account (1880) is that "It (Nadia) was on the East of the Bhagirathy and on the West of the Jalangi" (p.142). The changes in the course of the Bhagirathy may be studied in the History of Nadia Rivers, the Map of Suba Bangla, Renel's Map and Blochman's Map. They throw some light on the obscure point how the name Nabadwip was gradually shifted by the pressure of the changing river to the present town of Nabadwip on the West side of the Bhagirathy. (To be continued)

The Exhibition of Theistic Education

(Organised by the Gaudiya Math of Calcutta from the 6th to the 23rd September, 1931.)

A large number of stalls, aggregating no less than eighty-five have been set up for visualising, in a concrete and easily intelligible form, many of the most fundamental principles of the revealed Religion. The following account has been compiled to afford the visitor to the Exhibition some ideas of the subject matters demonstrated by the arrangements of the separate stalls in their serial order.

1. The Ten Avataras of Vishnu (Successive Descents into this World of Ten Specific Personal Divinities)

The cyclical Appearances of Vishnu, the Personal Absolute, in this world in Infinite Forms correspond to the stages of gradual progress of the Theistic disposition among His eternally associated servants in different Vaikunthas. These Appearances and their respective specific Forms are capable of being described in terms of the stages and their corresponding physical forms of evolution, on the mundane plane, of the physical organism. The process of growth of the physical organism is the perverted reflection of the graduated progress of the serving spiritual disposition. The spiritual forms and processes of the Absolute Realm are pervertedly reflected in those of the mundane world. But the two must not be supposed to be similar in any sense, that is at all substantially conceivable to our limited understanding. The analogical argument, which may help us in cautiously accepting this interpretation of different texts of the Scriptures bearing on this topic, is that there can be no form of existence, either physical or mental i. e. gross or subtle, in this world which is not to be found in their whole-

some spiritual inconceivable forms in the original Substantive Realm of the Absolute of which the mundane world is the distorted perverted reflection. All the spiritual principles are analogously, but inconceivably to our empiric judgment, represented by the forms and figures of this mundane world. It is, therefore, possible for those who have access to the Transcendental Realm to describe the distinctive forms and figures of that world in terms of their corresponding unwholesome shadowy images that are familiar to us. The empiricists suppose they understand the meaning of the Scriptures by ignoring the all-important reservation that the limited understanding cannot penetrate through the analogy, offered by the terms of mundane language, to the Substantive Reality to which they point. In trying to understand the Scriptures by means of the limited understanding the empiricists and psyllanthropists arrive at opposite, but equally absurd, conclusions. The empiricists hold that the Absolute Realm described in the Scriptures is a very bad and absurd speculation about the Reality, derived from erroneous observations of the phenomena of this world. They ascribe the supposed defects of the Scriptural account to the undeveloped nature of empiric thought in the early stages of material civilization to which period the Scriptural account is supposed by them to belong historically. The psyllanthropists insist on the absolute truth of the Scriptural account in its literal mundane sense. It is necessary to avoid both these wrong assumptions in order to attain the perfectly rational point of view indicated above which is supplied by the Scriptural record itself.

The Avatars of Vishnu are Infinite by the analogy of mundane numerical computation. The ten Avatars are representative of the series as a whole. Each Avatars has His Own Eternal Absolute Realm in which He is eternally served by the infinity of His devotees who have spiritual forms that correspond to the stage of their devotional progress. The mundane phraseology, let the caution be again repeated, must not be assumed to mean anything that is conceivable, even analogically, by the limited understanding. The real meaning of the Scriptures becomes accessible to the conditioned soul only by a course of training under the transcendental teacher, the agent of Vishnu for saving us from the bondage of limited existence.

The ten Avatars are, in the chronological order of Their Appearance,—(1) the Divine Fish (Shree Matsya), (2) the Divine Tortoise (Shree Kurma), (3) the Divine Boar (Shree Varaha), (4) the Divine Man-Lion (Shree Nrisingha), (5) the Divine Dwarf (Shree Vamana), (6) Rama with the Axe (Shree Parashu Rama), (7) Rama Son of Dasaratha (Shree Dasarathi Rama), (8) Rama Son of Rohini (Shree Bala-Rama), (9) Shree Buddha, (10) Shree Kalki.

The ten Avatars represent the Appearances of the Personal Absolute Godhead Vishnu with Forms and Functions corresponding to the following graduated stages of evolution of the devotional disposition viz., (1) recognition of the Transcendental Sound as Divinity, (2) first attempt to understand the meaning of the Transcendental Sound by means of the Sound giving rise to the first religious schism frustrated by the Appearance of the Absolute, (3) the first formation of a definite Theistic community in this world; opposition to the process being violently frustrated by the Appearance of the Absolute, (4) cruel oppression of Theists, who are constant in their loyal devotion to the Absolute, by tyrannical atheism, put down by the Appearance of the Absolute in His Terrible

Form, (5) devotion in the form of perfect self-surrender to Vishnu against the advice of pseudo-gurus rewarded by a glimpse of the real but imperfect human personality of the Absolute, (6) armed opposition to the supremacy of Theists (Brahmans) by political power is defeated by repeated extermination of the military brutal forces of atheists by the Absolute in the Form of savage man, (7) recognition of the Personal Absolute in the Form of civilized man served by His Counter-whole as only Consort, (8) complete recognition of the Omnipotent Personal Absolute in the Form of civilized man as the culminating point of the growth of the serving spiritual disposition, (9) recognition of the ultimate claim of the unmixed benign personality of the Absolute in the Form of non-violent civilized man, misconceived as anti-Theism, (10) establishment of the complete prevalence of Theism by the violent wholesale destruction of all opponents of Theism. The Transcendental Activities of all the ten Avatars are described in the Bhagabatam.

(2. Epistemology of Absolute Knowledge. Empiric processes of Deduction and Induction from concepts and percepts versus the process of Submissive Service of the Absolute for receiving Enlightenment through the Transcendental Sound

The Epistemology, or the Science of knowledge, of the Absolute is necessarily different from that of the non-Absolute. It is different from the method in which the piece-meal, essentially hypothetical and tentative knowledge of the limited temporary entities of this phenomenal world is sought to be picked up, assorted and applied. The process of the attainment, retention and application of the knowledge of the Absolute is also itself transcendental and belongs to the realm of the Absolute. Persons who study and teach the Scriptures by the empiric process do not attain to, nor impart the knowledge of the

Absolute. This must also be fully known to all empiric students and teachers of the Scriptures. But the surprising fact is that they should still have the assurance to represent their method as a means of attaining the knowledge of the Absolute. Those teachers and students may sometimes cherish the deluded conviction that they can really understand and teach the subject. The Deluding Energy of Vishnu prevents them from understanding their patent error. The Scriptural epistemology of the Absolute forbids us to start from sense-experience either deductively from the concept or inductively from the percept. By following the empiric deductive and inductive processes one will be deprived of the knowledge of the Absolute. The positive process for attainment of the knowledge of the Absolute consists in lending one's submissive ear to the bona-fide teacher of the Absolute. In this case also it is the spoken sound that enlightens. But the medium through which the transcendental Sound makes His Appearance is different from the empiric teacher. The teacher of the Absolute is also transcendental. He is the whole-time servant of the Absolute on the transcendental plane. The Absolute Sound appearing on the lips of the transcendental Guru reveals His transcendental Nature to the transcendental ear of the listener who attends to the Sound with the object of rendering Him exclusive, unconditional service.

The empiric process seeks to work up from the known (i. e. experienced perceptually by the senses) to the unknown, to assimilate a new percept to those previously experienced and retained by the process of conceptual integration. The empiric method is as futile in regard to the Absolute as the vain attempt to see the Sun at night by means of the most powerful electric lamps. Attainment of spiritual enlightenment by the Scriptural method of submissive listening to the Absolute Sound is comparable to the Sun-

rise by which the room kept wide open towards the Sun is fully illuminated by the light of the Sun itself.

3. Stairs built by Ravana, the type of the Aggressive Empiricist, for Reaching the Absolute

The efforts of the empiricists have given birth to numerous futile systems of speculative philosophy that have the common characteristic of breaking down utterly in the midst of their imaginary progress towards the Reality. These resemble the masonry stairs that were built by Ravana to scale the realms of the Absolute but collapsed in mid-air for sheer want of any kind of support.

4 The Dwarf Absolute Shree Vamana Deva, Lord of the Three Energies, in the Role of Beggar, begs his all from Bali King of the Demons

King Bali was the grandson of Prahlad. He became very powerful and conquered Swarga and reigned over heaven and earth. The mother of Indra, the dispossessed King of heaven and of the Devas, prayed to Vasudeva for the restoration of her son to the rule of heaven. In response to her prayers the Absolute Godhead was born as the Dwarf Shree Vamanadeva. Then Shree Vamanadeva repaired to the place where King Bali had inaugurated the Aswamedha Sacrifice and, on being received with great respect by King Bali and, at his prayer, begged from him as gift as much space as would be covered by three of His Foot-steps.

Shukracharya, the Pseudo-Guru, attempts to prevent King Bali from surrendering his all to the Dwarf Absolute Shree Vamanadeva

Shukracharya, the pseudo-preceptor, who was Guru of King Bali and by whose advice the king had engaged in the series of the Aswamedha sacrifices, intervened at this stage. He told

King Bali not to give anything to the Dwarf Who was Narayana Himself and Who had asked for his gift in order to restore Indra by depriving him of his possessions.

King Bali ignores his Pseudo-Guru's Wrong and Malicious Advice and Surrenders his all to the Dwarf Absolute, Lord of the three Energies

King Bali paid no heed to the warning of his atheistical preceptor. In the company of his Queen Bindhyabali the King washed the Feet of Shree Vamanadeva and received His Feet-wash with the greatest reverence on their heads. Shree Vamanadeva then manifested His Cosmic (Virata) Form and with two strides encompassed the whole Earth and Heaven and demanded the portion of the promised gift that was still due. King Bali prayed to Shree Vamanadeva to mercifully place His Foot on his head as he had sincerely promised to give Him what He had asked for. King Bali was deprived of his rule of heaven which was restored to Indra. But Bali was made ruler of the under-world (Patala) and Godhead Himself armed with the club accepted the office of guarding the gate of his royal mansion.

5. Four classes of persons are utterly averse and apathetic to the transcendental message of the Personal Absolute Godhead viz. (a) sensual persons who are appreciated by dogs (b) ambitious persons appreciated by swine, (c) stupid persons appreciated by camels and (d) ignorant pedants appreciated by donkeys.

The above is the substance of a famous text of the Bhagabatam. Worldly ambition is deprecated as showing an abnormal attachment for essentially unwholesome objects that require to be carefully discarded, instead of being coveted. The camel loves to chew thorny substances although they prick into its tongue and lips and yield it no nourishment.

6. Three kinds of the Process of Initiation (*Diksha*)

The word 'initiation' does not fully convey the sense of '*Diksha*' which means 'the process which frees the conditioned soul from sinfulness and at the same time confers on him the knowledge of the transcendental'. The service of Krishna is a spiritual function. Empiricists have no access to it. The eligibility for the worship of Krishna has, therefore, to be conferred on the conditioned soul who is sincerely desirous of serving Krishna on the transcendental plane by complete renunciation of all empiric activity. Such a wish, if it be really genuine, implies the causal working of Krishna's mercy in its latent form. The mercy of Krishna directs the steps of the sincere seeker of the service of the Absolute Truth in the above sense to His own pure devotee for receiving at his hands transcendental enlightenment by the Scriptural process. After he has been so enlightened he becomes eligible for the performance of the spiritual worship of Krishna revealed in the Scriptures. The study of the Veda under the bonafide Acharya is not to be confounded with the method by which knowledge of a mundane subject is imparted to a student by his teacher in the academies of the empiricists. The knowledge of the transcendental is indivisible and is not impartable piecemeal. The study of the Veda, before the attainment of enlightenment, has, therefore, only a prospective and more or less negative value. The study of the Scriptures after enlightenment rests on a different footing and is part and parcel of actual spiritual service of Krishna. So in neither stage the study of the Scriptures under the Acharya enjoined by the Scriptures on the twice-born, has anything in common with the empiric process of receiving knowledge. The process of imparting spiritual enlightenment laid down by the Scriptures is of three kinds viz., the Vedic, the Pauranic and the Pancharatric.

Vedic Process of Initiation (*Diksha*)

The purity of seminal birth from twice-born lineage is insisted upon as the pre-condition of eligibility for admission to the study of the Scriptures. But even in the Vedic period, as we learn from the account of Satya-Kama in the Chhandogya Upanishad, sincerity of disposition was considered as the real test of eligibility of the candidate for admission to the study of the Vedas.

A candidate descended from undoubted twice-born lineage is invested with the sacred thread (*Upanayana Sanskara*) by the Acharya and is thereby made eligible for the study of the Vedas under the absolute direction of the Acharya.

The pupil who is found by the Acharya to possess the genuine disposition for the transcendental service of Vishnu receives from him spiritual enlightenment by the process of Vedic initiation (*Diksha*). The initiated becomes eligible for the actual performance of Vedic rites and ceremonials.

Pauranic Process of Initiation (*Diksha*)

This process is similar to the Vedic. The Acharya invests with the sacred thread, i.e., admits to the study of the Vedas, candidates belonging to the three higher *varnas* forming the group of the twice-born. After a course of training under the absolute direction of the Acharya, candidates who are judged by the Acharya as eligible, are imparted spiritual enlightenment by the Acharya and become fit for the actual performance of Vedic rituals and ceremonies.

Dhruba belonging to the Kshatriya group of the twice-born was initiated by Shree Narada by the above process.

Pancharatric Process of Initiation (*Diksha*)

This method is recommended by the Scriptures and ought to be accepted in the Kali Yuga when there are reasonable doubts regarding unbroken unadulterated purity of legitimate

lineal descent from twice-born parentage, as well as, in regard to actual possession of genuine Theistic propensities by most persons. Any candidate irrespective of high birth can be given spiritual enlightenment (*Diksha*) by this method. The candidate is first given initiation (*Diksha*) and is there-after invested by the Acharya with the sacred thread (*Upanayana Sanskara*) which makes him eligible for the study of the Vedas. Shreea Rasikananda Murari, the accredited preceptor of the whole of southern Bengal, was initiated by this method by the Acharya, Shreea Shyamananda Prabhu.

7. Predilections and Temperaments of the People on the eve of The Advent of the Supreme Lord Shree Krishna Chaitanya

Diverse forms of non-Theistic activities were in high favour with the people who were ignorant of the method of Bhakti (unalloyed devotion) to Shree Krishna, before the Advent of the Supreme Lord Shree Krishna Chaitanya. Who for the first time made known to the world the true nature of the highest service of Shree Krishna practised by the spiritual denizens of Braja, of which the essential feature is full confidential reliance on the Absolute Personal Divinity.

The ordinary forms of non-Theism prevalent at the time of Shree Chaitanya are described in Shree Chaitanya Bhagavat. They were as follows :—

Selfish Attachment to and Absorbing Occupation of Worldlings in Domestic Pursuits

The marriage of sons and daughters was the greatest event of the domestic life. Immense sums were spent on it and even the poorest person grudged no expense for this purpose. Rich men spent fabulous sums on the marriage of their pet animals. The sums spent on the worship of a large number of gods and goddesses, on the worship of the Basuli and Manasa (Serpent-goddesses), and on

pious observances with the view of securing the boons of sons, daughters and wealth also mounted to a huge total. People kept up whole nights in Bacchanalian revels which were an indispensable part of the popular worships. Wine was copiously drunk at these ceremonies. Goats and other animals were sacrificed and their meat was eaten with high relish as sacrament. Women were also in request for secret purposes in some of the ceremonials. The dramatic performances and dances that were associated with all these worships were traditionally specially obscene in character. Rank, fame, wealth, learning, beauty of body, sons and daughters, were the engrossing topics of all persons everywhere. In a word advancement of one's family and pride of lineage were the sources of all activities of the people.

This is by no means a rare event even to day. The centre of all activities of not a few persons is the epicurian home. This has more or less the support of many persons who pass as preachers of religion. The engrossing care of one's family, however, tends most effectively to stifle one's spiritual disposition. The family is a temporary environment which fastens itself upon the soul by the physical union of man and woman. It is a purely mundane encumbrance which may be made to serve the spiritual purpose, but is not itself spiritual.

8. Controversial Disputes among Irreligious Pandits arising from Misinterpretations of Scriptures

The Shastras, secular literatures as well as Spiritual Scriptures, were studied with great assiduity at numerous centres of learning of which Nabadwip was the most famous at that period. The Pandits delighted in controversial disputes with one another. The greatest ambition of the erudite Pandit was to defeat in open controversy all other Pandits of his day. The subject that was studied with the greatest

care at Nabadwip was New Logic whose subtleties furnished a capital weapon for these barren contentions. These hair-splitting disputations were of a most disorderly and violent character and were indulged by every person who had crossed the threshold of a Grammar School. They were never intended to produce any tangible results. These circumstances put a premium upon clever misinterpretations of the Scriptures for serving sordid ends. Excessive cultivation of the art of abstract polemics produced an atmosphere of cock-sure assurance and shameless arrogance as the only passports for obtaining popular recognition as a great scholar. The only original books which were produced, were intricate and long-drawn rejoinders and counter-rejoinders for the display of the logical acumen of avowed partisans. Not a single scholar cared seriously for the Absolute Truth.

The Shastras establish the supreme excellence of the transcendental service of Shree Krishna. This is inconceivable to those who try to understand it by dint of their empiric scholarship. The real meaning of the Shastras can be obtained only by the method of absolute submission to the feet of the pure devotee of Krishna, by the process of spiritual enlightenment by grace of Krishna. Those who submit to the feet of the true devotee obtain enlightenment without and independently of the necessity of empiric study. Spiritual enlightenment is altogether different from empiric erudition. On the contrary the one is actually incompatible with the other.

9. Dissembling Tendency of Abstract Meditationists

The Chaitanya Bhagabat has drawn the picture of a dissembling religious peeping through his closed eyes at females bathing in the river. Nabadwip being the holiest tirtha (sacred place) of Bengal even at that period, was thronged by a vast army of yogins who were engaged in abstract meditation. These idle persons haunted

the premises of the Temple and the cool shades of trees planted on the river-side at the bathing ghats. Even the author of the Chaitanya Bhagabat did not fail to mention that these meditationists were not unmindful of paying their close attention to the charms of females who frequented the Temples and the bathing Ghats. They were found to evince no outward interest in any worldly affairs, but were internally the slaves of their senses.

Those Yogins who aim at merging in the Supreme Soul by the method of meditation are bound to turn into dissemblers. It is never possible to get rid of the desire of the flesh by the method of empiric meditation. Such endeavour only whets the carnal appetite of its victims. This is corroborated by the historical fact that the most unchecked sensuality has been found to prevail among those religionists who affect to be wholly occupied in abstract meditation.

10. Rigid Austerities of Pseudo-Ascetics

The pseudo-ascetics were also to be found in Nabadwip in very large numbers. These people were engaged in the practice of austerities in diverse forms. The familiar practices were those of exposing themselves to the fierce heat of the sun and of blazing fire during the day in summer and to the intense cold of the wintry night. They would also remain in the same almost impossible postures standing for days on their heads, on one leg, on the support of one hand etc., etc. They had recourse to such and many other methods which were sometimes of a most brutal character for mortifying their flesh.

This method is equally futile and cannot check the carnal appetites. The stoics are in their hearts more sensuous than people who indulge their appetites in a moderate and regulated measure.

11. Vishnu is Absolute Personal Godhead

Vishnu is unalloyed Existence, Cognition and

Bliss. He is Absolute Perfection. The Brahman of the Upanishads as interpreted by exclusive monists is the indistinctive conception of the transcendental greatness of Vishnu. The Paramatman or Supreme Soul is a partial realisation of His function in reference to the phenomenal world only. The Parahyom Vaikuntha or the Absolute Realm,—the eternal Abode of Vishnu,—transcends this phenomenal world of three dimensions. The Divine Functions of Vishnu belong to Parahyom and also become periodically visible in this mundane sphere. Their real nature cannot be perceived by the limited senses. All wrong conceptions of Vishnu are due to the defect of our angle of vision.

Personality of Vishnu implies His eternally identical Name, His eternally identical Form, His eternally identical Qualities and His eternally identical Activities. To acknowledge and to submit to the Personality of the Absolute is the sine qua non of Theism or bhakti.

Since the NAME of Vishnu is eternally identical with Himself those who acknowledge and submit to the NAME are Theists or bhaktas. Those who do not do so are atheists or abhaktas.

Prakashananda Challenges and Assails the Personality of Vishnu

Prakashananda was a contemporary of Shree Krishna Chaitanya. He was the greatest leader of the ascetics (Sannyasis) of the Sankara School in Benares. He was different from Prabodhananda, Preceptor of Shree Gopal Bhatta and brother of Venkat Bhatta, a resident of Sri Rangam in the Tamil country. It was in 1505 A. D. that the Supreme Lord Shree Krishna Chaitanya, while He was still residing at Nabadwip, condemned the interpretation of the Vedanta by Prakashananda which was in conformity with the theory of Indistinctive Exclusive Monism propounded by Shree Sankaracharya. Shree Chaitanya met the family of Venkat Bhatta in 1511 during His

pilgrimage to the South. Shree Chaitanya defeated and converted Prakāshananda at Benares in 1517. There is no ground for supposing that Prabodhananda was the name of Prakāshananda after his conversion.

Prakashananda was the preacher of Pantheism which is supported by the Indistinctive Exclusive Monism of Sankara. The Pantheists hold that Vishnu and other gods worshipped by them are only a fiction devised to help their worshippers to realise (?) the impersonal Absolute, by merging in the One. Sankara is the leading exponent of this extreme form of Monism as contradistinct from Mono-theism, Vaishnavism or Bhakti. He maintains that the Absolute is devoid of any distinctive name, form, quality and function.

11 a. The Supreme Lord Shree Krishna Chaitanya, in the Role of World-Teacher Expressed His Anger before Murari Gupta His Devotee, at the Blasphemous Activities of Prakāshananda at Benares

The true interpretation of the Veda, contained in the Vedānta, is re-established by Godhead by His Descent in the Form of the Holy Boar (Shree Varahadeva) whenever the Deluge of atheism threatens to obliterate all knowledge (Veda) of the Divinity. Shree Krishna Chaitanya appeared in the Form of the Divine Boar to Murari Gupta at Nabadwip (in 1505) and told him that Prakāshananda was blaspheming Him by his teaching of the false interpretation of the Vedānta and that he had accordingly been punished with deformity by leprosy which was dissolving his physical body limb by limb for the offence of denying the distinctive Form of Godhead, but even this terrible punishment did not bring him proper sense and compunction.

11 b. Pantheistic mood of the Exclusive Monistic School

Pantheistic or Henotheistic worship of the five chief gods was also most prevalent at that period. These gods were worshipped

by elaborate ceremonials which were described in manuals that had been prepared by writers belonging to the cult who borrowed much of their materials from the spiritual Scriptures. These manuals had in course of time come to be regarded by the followers of the different cults as part and parcel of the revealed Scriptures themselves. The Pantheistic worship consists in offering food, necessities and luxuries to images of particular gods worshipped on particular occasions for limited periods. After the image has been made, usually of clay, the particular god represented by it is invoked by means of suitable mantras to be present in the image. When the inanimate image has been made alive by this process it is worshipped for a period which is usually not more than a day. The image is then thrown away and is no more worshipped. A new image is made when the next occasion for the worship of the god arrives in due course. The image is regarded as a fictitious symbol devised for the convenience of the worshipper the real object of whose worship is the Impersonal Absolute. So no indignity is offered to the real object of worship according to Pantheists by consigning the image to the water after the ceremony of worship is over. The purpose of worshipping the fictitious image is to be enabled by means of the symbol to concentrate on the inconceivable Absolute and ultimately to merge in the One. This mode of worship was practised by the Brahmans and the cultured classes of society under the lead of the Pandits at the time of the Appearance of the Supreme Lord Shree Krishna Chaitanya.

The study of the Vedānta by Sannyasias of the Exclusive Monistic school, who aim at merging in the Indistinctive Brahman by the process, only pampers their impotent vanity by strengthening their conviction that they are identical with the Brahman. This Godless attitude

effectively prevents them from seeking in a spirit of humility enlightenment from the Absolute. The exclusive Monist is the willing victim of his ignorant empiric arrogance. His show of worship of different devatas is also an exhibition of innate arrogance and is altogether hypocritical.

12. Shree Chaitanya Deva and Shreedhar

Shree Chaitanya Deva while He was displaying in Navawip the Lila of leading the Life of a Householder as Professor of His Academy, used to take away forcibly the plantain, plantain bark, radishes etc., from the poor Brahman Shreedhar who eked out a scanty living by selling those products of his own labour. Shreedhar agreed to supply the pick of his garden products free of cost to Nimai Pandit on the conviction that it was special mercy on the part of the revered Brahman to take those things from him by force as otherwise he would never think of giving them to him of his own accord. Shreedhar did not suppose that he was any worse by giving them to the Brahman but a great gainer in as much as they were accepted by the Brahman who was part and parcel of Vishnu Himself. The gist of the philosophy of this poor Brahman of Nadia is that no degree of poverty is any plea for withholding the offering of one's best possessions for the service of Vishnu. The Supreme Lord delighted in dining on the garden-products of Shreedhar and had His meals served on the plantain barks of Shreedhar's garden.

13. Kala Krishnadas, Shree Chaitanya's Attendant during His Tour of the South, was Rescued by the Lord from the Clutches of Sirenical Females of the Bhattatharis

Kala Krishnadas was a simple Brahman who was accepted by the Supreme Lord as His only attendant during His Pilgrimage to the Southern countries. The Bhattatharis are the priests of the orthodox Nambudri Brahmans of Malabar. They have been traditionally regarded as

capable of capturing the minds of people by their magical (Tantrik) arts. Kala Krishnadas was led astray by the Bhattatharis who effected his ruin by means of beguiling women. The Supreme Lord, however, rescued him from the den of the Bhattatharis. On His return to Puri from the South the Lord sent Kala Krishnadas away for his immoral association with females.

14. Expiation for Sin (1) Wrong and Fruitless Process (2) Right Process.

The case of Subuddhi Rai, contemporary of the Supreme Lord Shree Krishna Chaitanya, an official of the King of Gauda, presents us with the right solution of the problem. Sultan Hussain Shah King of Gauda was formerly the servant of Subuddhi Rai. After Hussain Shah became king he was induced by his queen to force Subuddhi Rai to drink desecrated water in retaliation of former ill-treatment towards himself. Subuddhi Rai went to Benares and besought the Pandits to prescribe the proper expiation for the sin of having swallowed forbidden drink. The Pandits recommended suicide by drinking boiling ghee as the fitting expiation. But as the Pandits were not unanimous among themselves Subuddhi Rai sought the advice of Shree Chaitanya Deva who was then at Benares. The Supreme Lord advised Subuddhi Rai to proceed to Brindaban and there engage in the constant service of the Name of Krishna remarking that the appearance of the dim reflection of the Name will drive away all his sin, no other form of expiation possessing any real and lasting efficacy. It is only by the apprehension of our relationship with the Absolute as the Sole Object of our worship that the sinful disposition can be got rid of. Sinfulness is nothing but aversion to the service of the Absolute. Unless the cause of the disease is removed the effect cannot cease.

15. The Supreme Lord Shree Krishna Chaitanya, in the Role of the Gardener, Distributing the Highest Love of Krishna to One and All

Shree Krishna Chaitanya, in the role of the World-Teacher by His own example and teaching, is like the gardener who practises tending the tree of love of the Personal Absolute Shree Krishna by protecting it from all damaging influences and, when the fruit of love ripens, makes a free gift of the fruit to all persons without any distinction for making them acquainted with its sweet taste in order to induce them to plant and grow the tree of love of the Supreme Lord Shree Krishna on their own account after learning the art from Him.

The Supreme Lord Shree Krishna Chaitanya, Who is Krishna, is Divine Magnanimity Himself. He is the Bestower of the love of Krishna and is also the Teacher of the process by His own example by which we can ourselves learn to grow in our hearts the tree of love and also give away the ripe fruits thereof to others. He holds back nothing from us but bestows His Full Gift indiscriminately on all. The recipients of the mercy of Shree Krishna Chaitanya are the only and the best friends of all. They are authorised by Him to give away the love of Krishna to even the most undeserving.

16. Bestowal of the Love for Krishna in Jharikhanda on Birds, Beasts, and Shrubs by the Supreme Lord Shree Krishna Chaitanya His way to Brindaban

The Transcendental Sound has power to move everything both animate and inanimate to spiritual love for the Absolute. Everything in the natural state is a particle of the Perfectly Conscious Potency. The pure conscious state is liable to be more or less completely eclipsed by the force of the Deluding Potency due to the abuse of freedom of choice by the individual soul by cultivating aversion to the service of the Absolute.

17. The Tulasi Grove

Krishna abides eternally in the transcendental Tulasi grove. The Tulasi, the Ganges, the Name and the Archa (visible Form) are the four-fold manifestation of the Spiritual Potency in a visible form on the mundane plane. Krishna is always present with His devotee. But the Tulasi grove is His particularly favourite haunt.

18. Different Platforms of Service. Different Grades of Service-holders. Different Faces of the Recipient of Service

The progressive development of the instinct of pure devotion is described in the Bhagabatam in terms of the nature of the worshipper, his environment and of the Recipient of his worship.

The environment or the platform is divided into the mundane world limited by space and time (Brahmanda) and the Absolute Realm free from all disruptive limitation (Vaikuntha). The mundane world is separated from the Absolute realm by the stream of the Biraja which is devoid of all distinctive features both mundane and spiritual.

The mundane sphere is graded into fourteen worlds disposed in a serial order, bounded by the stream of the Biraja, above and below the world in which we live, which occupies the central position in the scheme, there being seven higher and seven lower worlds extending respectively above and below our world.

On the further side of the Biraja lies the radiant outer belt of the Absolute Realm called Brahmaloaka. Above this belt of pure light there is an infinite gradation of spiritual realms rising one above another. The Realm of the Absolute is divided into (1) the Spiritual Hemisphere which is called Vaikuntha and (2) the complete Sphere called Goloka.

Goloka is the highest platform of the pure loving service of Shree Shree Radha-Krishna.

The denizens of Brahmanda (the mundane sphere) are averse to the service of Krishna. But they are capable of attaining to the platform of Divine service by help from the Absolute. Man who is found only in our world of the mundane sphere, is endowed with special aptitude for the attainment of the pure service of Krishna.

In the higher as well as in the lower worlds of the mundane sphere there are beings who are endowed with very much greater physical and mental powers than man. But they are also less fitted for the service of Krishna. The human life is thus the highest form of all mundane existence.

The average man aspires after greater powers for a good or for a bad purpose. By his aspirations for greater powers of goodness he is elevated to the higher worlds of the mundane sphere. By his unethical aspirations for greater powers he is sunk into the lower worlds. Goodness and badness denote correlated mundane prospects which are attainable within the mundane scope. By either kind of aspirations man falls, upward or downward, from his highest mundane estate. It is, however, possible for man to follow a third alternative viz., to aspire to the service of Krishna on the plane of the Absolute which is free from all mundane reference. This aspiration is implanted in the hearts of fortunate persons by the mercy of the agent of Krishna viz., the Guru, who comes down into the mundane sphere for imparting to conditioned souls the inclination for the pure service of Krishna. This inclination is strengthened by following the guidance of the Guru and fructifies into the service of Krishna on the highest platform of Goloka by uninterrupted progressive development under the fostering care of the same transcendental agency.

Shree Chaitanya Charitamrita contains a famous description of the gradual growth of the creeper of pure devotion from a seedling towards

the Feet of Krishna across the Brahmanda, the stream of the Biraja, the Brahmaloaka and the Infinity of the Hemispheres of Vaikuntha.

In the Brahmanda the object of covetousness (miscalled worship) is a desirable state of the worshipper conceived in terms of mundane felicity. In the stream of Biraja the conditioned soul is purged of all mundane hankering, both ethical and unethical; but there is no spiritual hankering. In Brahmaloaka the soul finds no specific object of worship, but receives the first clear indications of the possible existence of a super-mundane distinctive existence.

Passing through Brahmaloaka the soul actually finds the distinctive spiritual realm where Shree Lakshmi-Narayana are the Object of universal worship by the methods of reverence, by absolutely pure souls. Passing beyond the realm of Shree Narayana the soul is enabled to obtain the sight of Goloka, identical with Shree Brindaban where he is privileged to serve Shree Shree Radha-Krishna by the methods of perfectly confidential intimate service.

19. Punishment of a Sensual Pseudo-Ascetic (*Vairagi*)

The *bona-fide* ascetic engages in the whole-time service of Vishnu and for this purpose openly renounces the world i.e., enjoyment of the pleasures of the senses. If such a person is found to engage in sensual activities his conduct is thereby rendered wholly unpardonable. One who is not really desirous of the whole-time service of Shree Krishna should not feignly renounce the world. In renouncing the world one should be fully guided by the advice of the Sat-Guru who is no other than the whole-time servant of Shree Krishna.

Impostor Chhito Haridas being an Ascetic (*Vairagi*) talks illicitly with a woman with mala fide motive

Chhito Haridas who belonged to the order of ascetics (*Vairagi*) and professed to be a follower

of the Supreme Lord Shree Krishna Chaitanya, once obtained by begging a quantity of fine rice from Madhabi Devi, the aged saintly sister of Shikhi Maiti, a close associate of the Lord, during His residence at Puri. Chhoto Haridas had been asked by Shree Bhagaban Acharya Prabhu to procure rice from Madhabi Devi for the meal of Sriman Mahaprabhu Who had agreed to take His food at his place. The Lord was pleased with the fine quality of the rice and enquired from where and by whom the same had been procured. The Lord was informed that the rice had been begged by Chhoto Haridas from Madhabi Devi.

20. The Supreme Lord, in the Role of the World-Teacher, passes the Severest Indictment on Chhoto Haridas for his Gross Mis-conduct and Forsakes him.

On His return to His lodging the Lord commanded Govinda not to allow Haridas to cross His threshold from that day. On an enquiry being made by the devotees, the Lord informed them that He never casts His eye upon an ascetic who meddles illicitly with women. The Lord was requested by Shree Paramananda Puri himself to forgive Chhoto Haridas on his promising not to commit such offence again. The Lord, thereupon, rose from His seat, called Govinda and left the house with the intention of going to Alalnath, to avoid disobliging Paramananda Puri who was the disciple of His Guru Shree Iswarapuri and, therefore, to be obeyed like the Guru. This extraordinarily severe attitude of the Lord made all the devotees desist from making any further representations on the subject.

21. Chhoto Haridas goes to Tribeni (Confluence of the Ganges and the Yamuna) at Prayag (Allahabad) and drowns himself

Chhoto Haridas waited at Puri for one full year in the hope of being pardoned by the

Supreme Lord. But as the Lord did not soften in the least Haridas stole out of Puri during night on the day when the year was completed and going to Prayag drowned himself in the water of the Tribeni praying with his last breath to be pardoned by the Lord. The Lord expressed His satisfaction at the conduct of Haridas when He was informed of his fate, remarking that it was the only fitting expiation of such offence.

22. The bewildered Husband pulled and led by his co-wives falling Simultaneously upon him

A person who relies on his senses is guided by the six impulses and appetites, viz., (1) vain prattling and meaningless silence, (2) ire, (3) avarice, (4) gluttony, (5) adultery and (6) mind.

23. The Goswamin who has subdued the six sensuous impulses.

The six sensuous impulses that are automatically overcome by the pure devotee of the Absolute, viz., the Goswamin who alone is also fit to be the teacher of the revealed words (Sruti), are the impulse of worldly talk, the speculative impulse of the mind, the impulse of anger, the impulse of good eating, the impulse of gluttony and the impulse of sexuality. All these impulses are completely under the control of the bonafide Goswamin and are employed by him to serve the exclusive pleasure of the transcendental Absolute Godhead Vishnu.

24. Vishnu maya (the deluding energy of Vishnu) fascinates and bewilders even Shiva the God of destruction

This refers to the Appearance of Vishnu in the Form of the most fascinating female, Mohini, at the time of the quarrel between the *Devas* and the *Asuras* over the sharing of ambrosia that was obtained by the churning of the ocean by their joint labours. Both the

Devatas and the Asuras were so much enamoured of Mohini that She could easily persuade them to entrust Her with the distribution of ambrosia. She gave it all to the Devas who were Her devotees. Shiva prayed to Vishnu to show him His Female Form. Vishnu appeared to Shiva in the Form of Mohini. Shiva was so completely fascinated by Her charms that he ran wildly after her, wooing Her to be his consort, utterly forgetful of his own proper consort Parvatee who failed to dissuade him from such astounding behaviour.

Shiva receives the mercy of the absolute

In this crisis Vishnu was pleased to withdraw His Female Form from the view of Shiva and restore to him his natural immunity from all carnal passions. Vishnu now appeared before Shiva in His Male Form and told him that Shiva should never again pray for the sight of the Female Form of the Absolute as it was sure to bring him to trouble by making him seek to dominate over and enjoy the Absolute. Such unnatural hankering would be an offence against the Absolute.

25. Thakur Haridas, the transcendental messenger of the Absolute Truth, Reciter of the Name of Krishna, and the courtesan's flirt

Thakur Haridas lived in a solitary cell in the forest of Benapole and recited the Name of Krishna three lakhs of times during every night and day in the manner that is free from offence. Thakur Haridas recited the Name with a loud voice. This became intolerable to Ramchandra Khan, the powerful land-owner of Benapole. He engaged a beautiful courtesan for bringing about the ruin of the youthful *sadhu*. The courtesan presented herself before the cell of Thakur Haridas on the approach of evening and used all her arts for diverting the attention of Thakur Haridas and proposed to be

favoured by his intimate society. Thakur Haridas bade her wait at the entrance of his cell and promised to fulfil her wishes after he had completed telling one crore times the Name of Krishna in course of the month which was drawing to its close.

26. The courtesan listening to the repeated recital of the Name of Krishna by Thakur Haridas

The courtesan being assured of the fulfilment of her immoral wishes continued to sit at the entrance of the cell of Thakur Haridas, listening to the recital of the Name of Krishna from the lips of Thakur Haridas. The whole of that night was passed in this fashion. She returned the next evening and took her seat at the entrance of the cell and listened to the recital of the Holy Name through the night. The harlot came thither on the third evening bent upon carrying out the design of Ramchandra Khan, and persevered in listening to the chant of the Name of Krishna.

27. The All-purifying fire of the Name of Krishna consumes completely the sins of the listening courtesan who bows low to the feet of Thakur Haridas. The courtesan is turned into a saint

As the third night of her vigil drew to its close the mind of the courtesan cleared of its sinful propensity and she experienced the complete change of her life. The Name of Krishna on the lips of the pure devotee is no earthly sound. Krishna's Name is identical with Krishna. Krishna entered the attending ear of the courtesan and His Presence burnt up completely all the sins of the courtesan, bringing into play the perfectly pure aptitude of the heart of the soul. This change flowed from her heart to the external organs and caused the courtesan to fall prostrate at the feet of her saviour to express the gratitude of her soul for

the causeless mercy of the pure devotee. Thakur Haridas bade her give up her life of shame and in response to her prayer for being saved, imparted to her the Transcendental Name of Krishna. Thakur Haridas then made over his cell to his disciple and left Benaple. The courtesan was turned into a saint. She abandoned sinning, renounced the world and devoted herself whole heartedly to the recital of the Name of Krishna being free from all offence by the grace of Thakur Haridas. She was numbered among the greatest of saints and was revered by all the people.

28. The sinner abandons sinning and is saved by the mercy of the Absolute's own

Empiric morality is the result of human effort by the assertive direction of the human judgment for the attainment of an enjoyable worldly existence. It has, therefore, no connection with the soul. Empiric immorality is also the result of the same process directed by a more or less identical motive. Both empiric morality and empiric immorality belong to the category of offence against the Absolute. From this double plight the repentant sinner is delivered only by the causeless mercy of the agent of the Absolute viz., the *Sadhu*. A person who is sunk in the slough of physico-mental existence can never be delivered from sin by empiric efforts for the reason that such efforts aim at the opposite result viz., the attainment of a desired worldly existence.

29-30. Balabhadra Bhatta the silly attendant of the Supreme Lord Shree Krishna Chaitanya is misguided by popular rumour (vox populi) into mistaking the black fisherman on the Kaliya Lake for Shree Krishna (Blasphemous error of Apotheosis).

The Supreme Lord Shree Krishna Chaitanya was accompanied by Balabhadra Bhatta on His Pilgrimage to Shree Brindaban. While the

Supreme Lord was still at Brindaban the rumour went rife that Shree Krishna had re-appeared in Brindaban and was exhibiting during night His Leela of quelling the Kaliya Serpent on the Kaliya Lake. Balabhadra Bhatta was carried off his legs by this baseless rumour and proposed to the Supreme Lord that he might be allowed to witness the Leela of Shree Krishna. It was afterwards discovered that the rumour was due to a mistake of the spectators who had imagined the black forms of fishermen fishing in the Lake on their boats at night, for Shree Krishna.

The Supreme Lord Shree Krishna Chaitanya solves the doubt of His foolish attendant by Scriptural Evidence (Vox Dei)

The Supreme Lord expressed His indignant surprise at the easy acceptance of such blasphemous error by His attendant reminding him that the evidence of the Scriptures is definite on the point that Krishna does not manifest His Appearance in the Kali-Yuga. It is a most important point, and its significance should be noted by all persons who sincerely believe in the testimony of the Scriptures as final, that the Scriptures mention no Avatara (Descent) of Godhead during the Kali Age although this has not prevented many persons from accepting, on the evidence of vox populi men and women who announce themselves as the Avatars of Godhead. There have been many such pseudo-Avatars of Godhead in Bengal within the memory of living persons. No created or mortal or relative being should be worshipped as identical with the Creator Immortal Absolute Personal Godhead.

31. Empiricists have in all Ages been Violent and Tyranical to Theists i. e., Devotees of Vishnu, the Absolute Truth ; But the Non-violent Theists are found to Win Ultimately ;

The opposition of non-theists to the followers of the Absolute Truth is the subject-matter of

the history of religion in this world. This opposition is spontaneous and eternal, but has been laboriously mis-represented by the empiric literatures of the world.

32. The Soul on attainment of freedom from worldly hankering, praying for the mercy of vaishnavas

Any show of submission to the Guru, the pure devotee, by the conditioned soul with affinity for the enjoyable things of this world, is a caricature of the constant natural attitude of unconditioned serving submission to the Absolute manifested by the soul in his natural state of perfect freedom from all worldly hankering. This spiritual aptitude makes its automatic appearance as the natural function of the soul on being delivered from the bondage of the world by the inseparable graces of the Supreme Lord and of His pure devotee viz. the bonafide spiritual guide (Shree Gurudeva).

33. In The Satya age Prahlad, the Absolute's own, suffers incalculable tortures by orders of his father, Hiranya-Kasipu (Arch-Fiend King of hostile empiricists); and every time non-violent Prahlad comes out unhurt, rescued by his Trust in the Absolute.

This is not a myth as empiricists want us to believe. These events are eternally enacted on the plane of pure cognition. They also manifest their visible appearance on this mundane plane by the Will of Krishna, at the appointed periods. But these spiritual events must not be confounded with any transitory occurrences of this world. The Scriptures, which have handed down the account, forbid us to regard them as earthly events. Scepticism may be covertly supported by empiricists in defiance of the principles of pure reason but it cannot cease to be the stupid Godless attitude that it really is in spite of a certain measure of

general support which it has undoubtedly always received from worldly people. The sceptic affects to believe in the testimony of his erring and limited senses. But when this testimony is forthcoming in favour of the Absolute he hypocritically rejects the same on the ground that he cannot believe what is opposed to *general experience*. But how can the Transcendental be an object of general experience on the mundane plane? Scepticism is affected stupidity for denying with the appearance of thoughtless levity the possibility of the knowledge of the Absolute.

Prahlad is thrown into the fire

By orders of his father Hiranya-Kasipu for refusing to give up his uncompromising Trust in Vishnu. He is protected by Vishnu Who renders him immune from the effects of any earthly fire.

As a matter of fact Prahlad is the eternal servant of Vishnu and as such is never subject to the laws of physical Nature. But the Deluding Energy of Vishnu makes him appear as if possessing a physical body to the view of worldly people when He chooses to descend to this mundane plane and become visible to mortal eyes by the will of Godhead for the disillusionment of conditioned souls.

34. Prahlad is hurled down from the peak of a hill

By orders of Hiranya-Kasipu but lands unhurt into the Arms of Shree Hari.

35. Prahlad is thrown into the sea

But is not drowned and comes safely to the shore.

36. Prahlad is incarcerated in a solitary prison-cell

But is visited there by Shree Krishna.

(to be Continued)

Ourselves

July, 15-16. At Simla U. P.

His Holiness Tridandi Swami Bhakti Sarbaswa Giri Maharaj had a long interview with the Hon'ble Member of Commerce of the Viceroy's Council Mr. J. A. Woodhead C. I. E. I. C. S. on the 15th. His Holiness had another interview on the 16th with the Hon'ble Sir J. W. Bhore K. C. I. E., C. B. E., I. C. S. Member of Industry and Labour of the Viceroy's Council.

His Holiness lectured on 'Shree Sanatan Siksha' at the local Kalibari.

July, 17

Laying of the foundation-stone of the Temple of Shree Purushottam Math, Puri by the Editor.

July, 18

Sankirtan procession led by His Holiness Tridandi Swami Srimad Bhaktirakshak Sreedhar Maharaj and devotees of the Madras Gaudiya Math, along Coral Merchant Street, Madras.

Acceptance of Tridanda Sannyas by Sripad Vaishnavananda Brajabasi from Editor, under the designation of Srimad Bhaktiprasun Bodhayana Swamin.

July, 20

Editor paid a short visit to Shree Satchidananda Math, Cuttack, on his way from Puri to Calcutta.

July 22

Gift of valuable land by Mr. T. S. Ramachandran Iyer I. C. S. to Madras Gaudiya Math in pursuance of the wishes of late Sri Sadasiva Iyer, Ex-Justice of the Madras High Court.

July 25-28

The Editor visited Shree Chaitanya Math, Shree-dham Mayapur.

July 26—In Madras City

Sankirtan procession led by His Holiness Srimad Bhakti Hirdaya Bon Maharaj marched along the streets of the city on the occasion of obtaining formal possession of the land gifted to the Madras Gaudiya Math. Swamiji Bon explained the objects

of the Madras Gaudiya Math to the assembled people.

July, 29—At Benares U. P.

Celebration of the Festival of the disappearance of Shree Sanatan Goswami Prabhu, at Shree Sanatan Gaudiya Math, Benares City. Sripad Bhabanagar Brahmanchariji expounded 'Sanatan Siksha' on the occasion to the assembled people. Brahmanchariji has been regularly discoursing about the teachings of Mahaprabhu Shree Krishna Chaitanya to enquiring souls by a door to door visit to the residents of the sacred city.

At Amritsar, Punjab

His Holiness Tridandi Swami Srimad Bhakti Sarbaswa Giri Maharaj addressed a large gathering on the 'Teaching of the Geeta' in the Kanailal Theatre Hall, Amritsar. The well-known advocate and president Durgiana Committee Lala Kesoram Shikhari presided.

Aug, 1

His Holiness Tridandi Swami Srimad Bhakti Bilas Gavastinemi Maharaj addressed a gathering of the residents of Baradal (Khulna Dist) on the subject of the religion of pure devotion. Swamiji Maharaj and party were received with demonstrations of the greatest reverence on their arrival at the steamer Ghat of Baradal from where they were taken to the place of meeting in a great sankirtan procession.

Aug, 2—In Cuttack, Orissa.

Anniversary Mahotsab of Shree Sachchidananda Math, Cuttack was celebrated on Aug. 2. Over a thousand persons listened to the instructive speeches of His Holiness Tridandi Swami Srimad Bhakti Vivek Bharati Maharaj and Srimad Bhakti Saranga Goswami Prabhu and honoured the Mahaprasadam at the Math.

Aug, 3-15—In Bhadrak, Orissa.

His holiness Tridandi Swami Srimad Bhaktiprasun Bodhayana Maharaj addressed large gatherings in the villages of Koronta (Aug. 3), Bandia (Aug. 5), Bowunpur (Aug. 6), at Gopalji Sadabara Math, Bhadrak (Aug. 8), in the village of Okhrū (Aug. 12), at Soro Railway Station (Aug. 15),

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(9) Shree Gaur Gadadhar Math, (10) Modadharma Chhatra, (11) Shree Bhagabat Asa
(12) Shree Parushottama Math, (13) Shree Brahma Gaudiya Math, (14) Shree Sachidananda Math, (15) S
(16) Gaudiya Math : Calcutta Office, (16) Gaudiya Math : Delhi Office, (17) Saraswat Asana, (18) Shree Madh
(19) Shree Gopalpur Math, (20) Shree Gaur Gauranga Math, (21) Shree Krishna Chaitanya
(22) Shree Samant Gaudiya Math, (23) Shree Bhagabat Lohananda Math, (24) Amlapara Prapannasram
(25) Shree Paramahansa Math, (26) Shree Ayas Gaudiya Math, (27) Shree Chaitanya Gaudiya
(28) Shree Ekavan Math, (29) Shree Rupa Gaudiya Math, (30) Brahmapara Prapannasram
(31) Shree Gaudiya Math, Midnapur Office, (32) Shree Prapannasram, Goalpara, (33) Shree Jagannath
(34) Gaudiya Math, Mymensingh, (35) Gaudiya Math, Malas Office

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Manager, the Harmonist.
Sree CHAITANYA MATH
P. O. Sree Mayapur, (Nadia)
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THE HARMONIST

OR

SREE SAJJANATOSHANI



EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

[Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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THE HARMONIST

OR

SIREE SAJJANATOSHANI

VOL. XXIX



OCTOBER 1931, Chaitanya-Era 445

NO. 4.

The Theistic Position and how to approach

Discourse at an interview with Dr. Stella Kramrisch, Ph. D., Professor of Fine Arts, Calcutta University at the Calcutta Gaudiya Math on 12-9-31.]

THE Name of the Personality of Godhead is Vishnu. The impersonal face is designated Brahman in Sanskrit to denote 'magnanimous,' 'large' 'big', etc., representing the macroscopic view. Personality apart from His creation is Vishnu. Vishnu has three Energies. One of them is meant for manifestation of His eternal Abode, etc. Another Potency is for creating all human souls who are emanations from His Tatastha Shakti found between the temporal and eternal worlds. By this Potency He creates

human souls. The human soul has two different predilections. If he desires to serve Godhead he is allowed in the Eternal Region. If he desires to lord it over this world he comes down for enjoying in different capacities the products of the Deluding Potency.

In this world everything is changing transforming, is subject to birth, posting and death. In the present form of existence we cannot expect to be otherwise than being subject to birth, posting and death. The position is always transforming. When we do not

want to be subject to these we feel the necessity of seeking a way to get back to the original position. This position, which is like the Geometrical line, is designated *Tatastha Shakti*, the fountain-head of all human souls. The *Tatastha Shakti* is located between the two other Potencies of Vishnu one of which maintains this transforming world and the other is the source of the manifestation of the eternal world that does not change like this world or rather where change does not involve any defective features. These potencies belong to the Personality of Godhead, Vishnu.

Rudra God of destruction and Brahma God of generation are two wings of the Personality of Vishnu. Some people think that the destructive aspect of the Divine Personality should be final, that the goal should be cessation of all activity. They prefer the worship of the destructive face i. e. Rudra or Siva. But the destructive function is only a specific department of the Divine Activities. Existence is different from destruction. The Eternal Form of cherishing, fostering all sorts of manifestations, is strictly confined to Vishnu Who is the Centre of all Theism.

In the *Geeta* the Personality of Godhead is maintained everywhere. The *Geeta* closes with the proposition that we should embrace the Feet of Vishnu leaving aside all abortive speculations. If a man does not serve

Vishnu he engages in some other activities e. g., keeping dogs., horses etc., in order to serve *them*. All sorts of service are to be rendered to the Absolute. Any proposition to lord it over others means that we require to be raised to the position of Godhead Who alone is to be served by them. All of us are to render service to Him only. When there is any division of argument on this point, when we cease serving Him, we want to make things subservient or serviceable to us. If we want to enjoy,—if we want that Godhead should not enjoy,—we don't want that any service is required for Him. This leads to rupture.

If I require that some one should serve me and that some one requires that I should serve him the service due to the Head is disturbed by such selfish deflection. This produces rupture. It becomes detrimental to Harmony. Unless all activities are harmonised every one will be troubled.

We should not be meddling with earthly things that are always shifting and changing. Whenever we get a thing for supplying a want it should be to serve Godhead. Otherwise we require service from others and thereby want to enjoy this world. This would debar us from the Absolute.

If we pick up shifting things we shall be dragged to some puzzling region. We would arrive at no decision. We

require all our activities to be directed to the Absolute Knowledge identical with Godhead.

If we agree to serve we would find what the Position of the Absolute should be. In the Old Testament the Pronoun 'It' stands for the Absolute, or the Neuter face. Animation is deprived of the Fountain-Head by the proposition that all prerogative, everything predominating, should cease in the Absolute.

When we disagree from the above think He should have some initiative. 'It' should be 'He'. The Geeta refers to a 'He-God'. The Moiety of the Thing is thus established. The Predominating Aspect is recognised. The Predominated Aspect is ignored. The Masculine should have the reciprocal Feminine Aspect. Otherwise one Moiety is ignored. The Two Moieties form the Complete Whole. Matter which has no initiative is eliminated.

The Two Halves of the Whole, viz., the Predominating and Predominated Aspects, should be represented. The Distinctive Monism of Shree Ramanuja admits three fundamental entities viz., spirit, matter and their Lord,—*Chit*, *a-chit* and *Iswara*.

All animated things are vested with the spiritual form. The inanimate cannot exercise any activity, cannot take the initiative. The Masculine and Feminine both show initiative faculties.

Inanimate form should not be traced as the Fountain-Head.

The choice up to this has lain between 'It-God' and 'He-God'. There is also a third alternative viz., a 'She-God'. We have decided that 'He-God' is the subject to be ascertained, and not 'It-God'. 'It-God' is equivalent to Agnosticism, Scepticism, Atheism, etc. If any methollic or cosmic principle is to be admitted we should require that 'It-God' cannot produce 'He-God'. Because 'He-God' can take initiative, 'It-God' cannot. The pair, viz. 'He' and 'She' in Union, is the Second Form. Before this animation is wholly or partially eliminated from God.

In the Geeta the Male Form is represented as the God. The Feminine Form of Godhead should supply the full Integral Value by satisfying the requirements of the reciprocal situation in animation. Secta-Rama standard of Theism, in which the Ethical side is fully manifested, may be taken as the favourite instance of the third or 'Pair-God' form.

But what appears at first sight to be the special merit of the worship of Secta-Rama, viz., its ethical value safeguarded by one Consort and one Husband, also restricts the Predominating Aspect of the Absolute to that value, on the ground that in this world it would create great dissension if the husband should have many wives. The

Feminine share is ignored by this mundane reference.

The fourth stage to Theism is supplied by the worship of Krishna as King of Dwaraka. Krishna is One Master served by hundreds and thousands of souls who follow Him. Hundred and thousands of wives serve Krishna by the relation of consort-hood. We have every right to join the service of Godhead in that capacity.

Human souls are many, but the Over-Soul is One. Ramanuja says that plurality of wives should be allowed to serve Godhead, while others hold that Divine service should be restricted to the worship of Seeta-Rama. But we, Rishis living in the Dandaka forest, require that we should have Rama as our consort. Seeta would refuse us this favour. Theism is restricted by reference to this world. The equilibrium that is sought, is not maintained. We males have got to pass through one sort of ideas and females through another. But our experience is a perverted reflection.

We are many. We must not think that our Lord should be Many. Polytheistic thought must be avoided. The Christian Theology offers a Male-God Who is Father and Creator of everything. But Male-God without the Feminine Moiety cannot produce any boy here. That sort of idea of Male-God would not give us fullness of devotion.

Lakshmi-Narayana is better than Male-God. Rama-Seeta is also better. In Dwarakesha (King of Dwaraka) we find that He is Lord of many subservients. Many servants are allowed access to Him as their Husband.

In this world there are found five different reciprocal relationships. If the reverential view of worship is allowed we are deprived of confidential service. If we serve Rama only we can do so in two capacities, either as His menial servant or as His subservient friend. We cannot suppose that we are better friends of Rama than Himself. We can also be neutral towards Him. In Son-hood of God we understand the Birth and Childhood of Godhead. We are care-takers of our son. We as parents can serve Him as a Boy. This is the form of Bala-Gopala (Cow-Boy) worship. In the fourth stage of Theism parental love may not be directed to the mundane boy ; but the Transcendental Boy is placed in that position.

The external or internal body is not the soul. The ownership of both is attributed to the soul. These bodies are the outward apparel. We require a loftier foliage, a truer expansion than is possible for them in order to approach Godhead. In other words we need not be restricted to the atheistic face. The qualitative (Saguna) and non-quantitative (Nirguna) alike restrict us to a particular form. This should not be;

There are four different restricted groups viz., the ideas of thought-less Atheists and those corresponding respectively to the qualitative, the non-qualitative and neuter faces of the Absolute by mundane reference. These are the non-Theistic groups. In the Theistic group there are (1) Male-God, (2) Vague Pair-God (Lakshmi-Narayana), (3) Definite Pair-God viz., Rama-Seeta. These also are restricted by reference to the ethical principle, which has proved efficacious here. We should not carry this mundane reference thither to make the realm of the Absolute also miserable. That is the permanent region. If we think it should not be permanent we would be pessimists and cynics always afraid of troubles from outside.

We should have a Theistic turn of mind. Godhead need not be deviated from the principles of Real Existence, Knowledge and Bliss (Sat, Chit, Ananda). We are never God. Pan-theists think that after liberation we are God and identical with that Thing, that God should have no reference to observer, observation and observed as this is bitter experience here. As these troublous positions are found to be against our peace, etc., here, we are deluded to accept the position of atheists to merge the distinctions in a union where there is no specification.

In the actual liberated condition we need not think that we should merge

in the Absolute and that there should be no differentiation between Godhead and our humble selves. Such thinking, which belongs to the conditioned state, is purely hallucinative.

Godhead should have a Position which should not be confused with that of hundreds and thousands of souls here. He should be possessed of Qualities that are not to be comparable to ours and we should find a permanent position of relationship to Him.

That our present position is for a time and it is to end in merging with the Absolute, is Upanishadic speculation. In it mind is confused as soul. Our soul is now lying in a dormant condition. The soul delegates power to mind to meddle with the affairs of this world. Mind and soul have different location and different attributes. Matter and soul are supposed to be one by Pantheism.

Theism proper is found in the Geeta. The Ramayana gives us the worship of Rama and Seeta. The Pancharatra offers the worship of the Eternal Pair-God. In Rama and Seeta our ethical merits are met. Predominating aspect in man need to be restricted, but not the Predominating Aspect of Godhead.

The empiricists often show dread of changing things. They shift their positions when they meet with contrary arguments. They also learn from their

professors, in the same way. This will not lead to the Absolute.

We should target the Position of Godhead in the Absolute and non-Absolute. In the twelfth chapter of the Geeta Arjuna is shown a figure of God-head. The Sun and Moon are His eyes. All smaller Gods, the whole universe and all other attributions which are not shown to Arjuna by his chariot-Driver, are displayed to the view of Arjuna. These are delegated to Baladeva the Second Facsimile of Godhead in whom all sorts of powers are to be found.

The first Face is free from all mundane reference. Such reference would minimize. Those who are truly subservient will approach the True Face of Godhead. Dazzled persons approach the second Divine Personality as Baladeva. They cannot touch Krishna and His consort Barshabhanabi in the region where there are innumerable pairs.

All-Potency is delegated with the Second Facsimile, the Creator of the different aspects of Theism traced by us. But He is not the Supreme Authority. Krishna is Supreme. But He has delegated all powers.

The position of Godhead is All-round. We have only two eyes. We see only half the horizon. Looking up to the sky we see the zodiac but not the other half viz., that containing the meridinal

star down. We see the half. We donot see the other half, unless there is rotation. When a globular sphere is referred to we can see only a quarter of the thing, as in this mundane world. By reference to the sphere one fourth is shown to us. We can calculate from the sight of the quarter. There are the first, second, third and fourth quadrants.

In the Pancharatra Godhead is visible here by mundane activity in the first quadrant only ; Vasudeva, Sankar-san, Pradyumna and Aniruddha forming the All-Round Circle. Sankaracharyya repudiated the four Gods. The Hindu Astronomy has twenty-four divisions of the arc. There are twenty-four Vaikunthas in each quadrant. The Jainas have thought that the Jinas are twenty-four. The Vaishnavas do not subscribe to that view, as they are uncompromising Theists.

Q. How to get ?

Ans. Knowledge of first dimensions is acquired first. All mental speculation should cease. All forms of service for Godhead mean that our mind should first of all be controlled. The mind is busy picking up ideas and thoughts from this world. If these are carried there it would be anthropomorphic. There should be no such attribution to Godhead.

We have to engage in hundred per cent service. We should find that the apothotic ideas cannot be tolerated.

That would be psylanthropy. Apothecosis should be rubbed out. But we should be always hearing the Absolute through the Transcendental Sound. The sound of this atmosphere describes Nature's products. It informs us about America, which is at the other end of our Globe. This aptitude should be dismissed in the case of Transcendental Sound which is not from this region of three dimensions.

Sound from the Absolute Realm (Vaikuntha) has a peculiar reference. It requires no corroboration by the other senses. In the case of mundane sound nasal activity is required to test its correctness, the tongue and other senses must also help in the process. There are always the four corroborative senses that are engaged in testing the validity of the mundane sound. But they are quite unserviceable in the case of the Transcendental Sound.

The Transcendental Sound has got a peculiar distinctive reference of its own. It refers to Non-divisible Absolute Knowledge • (*Advaya jnana*). No challenge is to be offered to that Sound. If these examinations fail to follow that Sound 'He' would still act on our system and we should still listen to 'Him' and ask questions to satisfy us as to whether anything can be traced of that Sound.

The Transcendental Sound comes here to designate Godhead. The Transcendental Sound is the Name of God.

head. The mundane sound designates something else than itself. The Transcendental Sound should be heard and no challenging question should be placed to contradict. The Absolute should be only approached and should not be opposed by any empiric acquisition. It will be killing time if we do otherwise.

‘तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥’

We should be always attending, and trying to know by interrogatories. We do not pay sufficient attention so long as we think that He should be challenged from other positions. But the Absolute does not propose to be challenged by any sensuous experience. The Transcendental Sound comes through one who does not desire to meddle with anything of this world as the Chemists, Physicists, and others do, who do not remember older ideas in course of enjoying the troublous process of approaching the mundane sound.

The Transcendental Sound would destroy all acquisitions. To take the help of those acquisitions would be like taking help of the lantern for the purpose of looking for the Sun. We should not take such help. This sort of education has no propriety, no efficacy there. The Transcendental Sound should come through the uncontaminated pipe of the true devotee. One who thinks that he should have anything to do with this

world cannot be the bearer of the message of the Absolute.

All things here are found to evaporate even before they are acquired. This is the case when there is a paralytic seizure. There are two quite different things. The external body and the subtle body are impeding our progress. If we are relieved of this, if we ignore this if we do not lead our lives like ordinary people of this world, we would get rid of the obstruction of our incorporated bodies.

The soul is quite different from the physical body and the internal mind. The working of the brain or sense-percepts would lead to Atheism. This is the plight of men who are busy with the acquisitions of the senses. The soul is wrapped up by the subtle body and confined to the mundane representations. These exoteric impressions of the soul are not true Theism.

The soul is free from the subtle body. As we cast off our old apparel we are free. These bodies are brought from

outside. Ego is different, is their proprietor and need not be wrapped up nor incorporated by these tempting thoughts of this world, by material examinations. We should be always dismissing mental speculation when receiving the Transcendental Sound. This sort of knowing, willing, feeling need not be incorporated. We should sever our connection; otherwise it would lead us to subscribe to metempsychosis and we would think that as we have more lives in store 'we could then make up for our present sins and so in this life let us be sinning'. By one-life theory people would be more careful.

A man should be thoroughly ethical. He must not be encroaching upon the rights of others. But the mental demeanour is made up of these things as would lead to those troubles. The mentalist is, therefore, not at all moral. This poor idea of morality is crossed by many of us here, even when we may presume that we have sufficient existence.



Sree Gopala Bhatta Goswami

(Continued from p. 48, August, 1931)

AS a house-holder vaishnava, Venkata Bhatta was not like one of the Hiranya-kasipus of these days who are inimical to their sons' service of Sree Hari; rather he highly rejoiced to find his son Gopala surrendering himself to the Feet of Sree Gaursundar. Father of the stamp of Venkata Bhatta is very scarce in these days. There are people who may make an ostensible display of joy at the prospect of their sons serving Godhead, but a slight encroachment on their selfish interests is often enough to disclose the hypocrisies of their hearts. But Venkata Bhatta was not a father of this type because he was fully aware of the lessons imparted by Rishavadeva to his sons viz., that such preceptor, relative, father mother, devata, husband, is never the real Guru who can not save one from the fear of impending death born of one's aversion to Godhead.

Noticing the wonderful serving propensity of Gopala, the supreme Lord bestowed His favour upon him in ample measure. But Gopala still suffered in his heart the agony of the coming separation from his Lord. Oftentimes he thought that Sree Gaursundar might leave them at any moment. "Alas why was I born in this distant

land?" Gopala would mourn, "Shall I not see the 'Lila' of the Lord in Sree Kshetra (Puri)?" Thus thinking one day, Gopala swooned away in the fit of intense anxiety and saw with his soul's eye the beautiful Sree Krishna, the lover of Sree Radha and in the next moment the Sree Vighraha with the bright golden hue and lastly the lotus-eyed young Saunyasini with hands reaching down to the knee, standing in front of him and illuminating all round by the radiance of His world-enchanting Form. Gopala prostrated Himself at the Feet of the Lord Who said, "Gopala, you will soon resort to the realm of Braja where you will have the company of Sree Rupa and Sanatan, my undifferentiated counterparts who will manifest to this world the religion of the pure spiritual love of Braja as taught by Myself; and where living in their constant companionship you will have the opportunity of hearing discourses about Me and enjoying the blessings of My service."

A great devotee has sung that the only object of pilgrimage is to obtain the association of *Sadhus* (Saints) and as the result thereof to receive the blessing of the service of Sri Krishna; that the presence of a *Sadhu* turns a

place into a holy *tirtha*. Therefore what is the good of going where there is no *Sadhu* and undergoing the troubles of travelling long distances on the pretext of pilgrimage? The presence of Vaishnavas turns a place into Brindavana and is the source of boundless joys to the residents thereof. At the threshold of the place where there is devotion to Krishna salvation is found to attend unearned and as a matter of course the spiritual ecstasy spontaneously manifests itself.

The Realm of Goloka had, indeed, descended into the house of Venkata Bhatta in Sri Ranga Kshettra. How could it be otherwise? Goloka is eternally co-existent with the presence of Sri Gaurasundar and His Paraphernalia Who are also there eternally engaged in His service. During His four months' stay in the home of Venkata Bhatta the Lord of Goloka flooded the land of Sri Ranga Kshettra with the discourses about the loving service of Sri Hari that is free from the restraints of distant reverence. This effected a relaxation of the sentiments of reverence and awe towards the Supreme Lord cherished previously by Gopala Bhatta. The Name of Sri Gaurasundar spread far and wide and attracted all people who flocked to the place to have a sight of His lotus Feet. At the sight of the Lord the Name of Krishna spontaneously danced on their souls' tongue and they

forthwith turned into devotees of Krishna.

When the real Vaishnavas come to a household they do so for the purpose of showering upon the householder the real and the best blessings whereby he may be delivered from the bondage of this world. Shree Gaurasundar found Venkata Bhatta a sincere Vaishnava open to receive the highest service of Shree Krishna although he himself was not aware of the same. Venkata Bhatta was a true worshipper of Shree Shree Lakshmi-Narayana. One day Shree Gaurasundar by way of joke said to him 'Bhatta, do you know why Lakshmi Thakurani, the crown-jewel of all chaste ladies, although she abides eternally in the Bosom of Shree Narayana, is so anxious for the society of the Cow-herd Who is the Lord of My Soul in as much as Shree Lakshmi-devi in her anxiety, foregoing all her enjoyments of Vaikuntha, turned an ascetic by the testimony of the Bhagavatam?' Bhatta said 'My Lord, there is distinction without difference between Shree Krishna and Shree Narayana. While Shree Narayana has got four hands with 'Sankha' (conch), 'Chakra' (disc), 'Gada' (club) and 'Padma' (lotus) in them, Shree Krishna has got two Hands holding the Flute. Although the Loveliness of Shree Krishna is undoubtedly in Shree Narayana, the latter does not exhibit the humorous 'Lila' of Shree Krishna.

When, therefore, Shree Lakshmidēvi found that her association with Shree Krishna has no chance of deviating her from her chaste course and on the other hand, makes her a gainer by association in Krishna's Rasa Pastimes which are ~~not~~ to be found in the company of Shree Narayana, she naturally coveted for the same. What harm is there in this ?

Shree Gaursundar said, 'Bhatta, there is indeed, no harm at all in that. But the Scriptures declare that Lakshmi Thakurani could get no admission into the Rasa pastimes of Krishna. So His dearest consort, abiding in the Bosom of Shree Narayana in Vaikuntha, could not obtain favour that fell to the lot of the milkmaids of Braja'. To this Bhatta said, 'My Lord, how can this most insignificant creature dive into the unfathomable Leela of Shree Krishna ? Thou, Who art Shree Krishna, art alone aware of Thy Own Leela. May Thou mercifully enlighten me of the same ?'

Shree Gaursundar said "Bhatta, Shree Krishna has this unique Aptitude that by his own Loveliness He attracts not only the hearts of all others but even the Heart of Himself. The denizens of Braja do not look upon Shree Krishna as Godhead. His Divine Majesty is invisible to them by the superior power of His Loveliness. Although the Divinity is there in all His Fulness, still the Majestic display can never

predominate over the Charm of His Loveliness. Shree Krishna is the Fountain-head of all ecstasies. Everything of Him is supremely lovely. Parabrahma in the realm of Braja is the heart's only Lord, the only dear Son, the only dear Friend, appearing as equal, inferior or superior to the denizens of Braja in the most happy familiar relationships. He who seeks to attain this highest plane of confidential service of the Absolute is enabled to obtain it by the grace of the denizens of Braja, the eternal loving associates of the Son of the Chief of Braja. Shree Krishna is Godhead and Absolute Autocrat. He can by His own inconceivable power, with perfect consistency, by His diverse Personalities, simultaneously and eternally perform the Infinity of Divine Pastimes ranging from the Protective Function of this mundane world to the intimacies of the realm of Braja.

The loving activities of the milkmaids of Braja are not the babblings of the prattler nor the licensed concoction of the poet nor the riddles of a humourist. Persons who are subject to their six senses, who nourish worldly propensities, who have lost all knowledge of the nature of their real self by preferring to wallow in the slough of worldly enjoyments and who are absorbed in the vain pursuits of the world which are quite different from the service of Godhead, must desist from attempting

to swallow the deadly poison by indulging their passions in foolish imitation of Rudra, who is alone immune from their deadly consequences, if they really desire to be able to understand the true import of the sanctifying Pastimes of Shree Krishna in Braja. By following the contrary course they are sure to be brought to utter ruin.

We have hitherto missed to mention one important point in its proper place and we think we shall be failing in our duty to our readers if we do not mention it in the concluding portion of our short discourse.

Sri Gopal Bhatta Goswami was

entrusted by the Supreme Lord with the function of drawing up a code of rules for the guidance of neophytes in order to save them from mistaking the nature of the pure erotic emotions of Braja for the immoral passions of sensualists.

"It is necessary for all conditioned souls to undergo in a loyal spirit and under the direction of pure devotees the full course of preliminary training provided by the agency of Shree Gopal Bhatta Goswamin his immortal work Shree Hari-Bhakti-Vilash before one is in a position to realise the transcendental nature of the erotic performances of the milk-maids of Braja.

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37. Prahlad is thrown to be trampled by a wild elephant

It is beyond the power of the brute to do any harm to the protected of Krishna.

These are not allegories nor miracles. They establish the truth of the declarations of the Scriptures that the devotee of Krishna is a transcendental person and is not divested of his transcendental nature when he appears in this world by the Will of Krishna. But empiricists always try to explain away this momentous significance of the activities of the devotees of Krishna on the ground that they manifest themselves on the mundane plane in seeming con-

tradiction to the so-called laws and conventions of our fallible judgment. They are, however, the only reality and can alone save us from the delusions of this limited existence if they are attended to in the true spirit of humility expressive of our utter ignorance and incapacity of realising the Absolute by our present equipments.

38. The Absolute Shree Nrsingha Deva discloses Himself to the Arch-fiend Hiranya-Kasipu.

Hiranya-Kasipu used every method of cruelty to take the life of Prahlad who had refused to

give up his faith in Krishna even while being subjected to unheard of oppression at the hands of his Arch-Enemy father Hiranya-Kasipu was the worshipper of Brahma, creator of the phenomenal world and had obtained from him the boon that he would not be killed by any agency conceivable to himself or under any conceivable circumstances. This support had encouraged him to successfully defy everything and to regard himself as perfectly safe and invincible. Even after Hiranya-Kasipu had failed repeatedly to take the life of Prahlad who was protected by Vishnu his arrogance did not abate in the least. He burnt with indignation against Vishnu all the more and demanded to know from Prahlad where he could find Him in order that he might prove to Prahlad his superiority to Vishnu by defeating Him in open fight. On being assured by Prahlad that Hari is present in every-thing Hiranya-Kasipu in his fury pointed to one of the lofty columns of alabaster of his great Hall and asked whether Vishnu was to be also found inside that solid column. Prahlad answered in the affirmative. Thereupon Hiranya-Kasipu went up to the noble column and smashed it by a single blow of his mighty fist. Instantly as the blinding flash of the lightning the Terrible Form of Shree Nrisishnghadeva manifested Himself to the monster to vindicate the truth of the words of His devotee that Vishnu dwells in every-thing.

39. The Absolute Truth kills anti-Theism or Empiricism

To Hiranya Kasipu the Appearance of Shree Nrisishnghadeva was that of the inconceivably Terrible Form of the Divinity, putting an end to all hopes of his safety that had been assured to him by the creator of the phenomenal world.

The form of Man-Lion was unlike that any entity that could be conceived by the

highest empiric wisdom. Hiranya-Kasipu made a last desperate attempt for the destruction of his enemy. But he was overpowered after a show of fight on the part of Shree Nrisishnghadeva Who took him upon His Lap and with His Lion's Nails tore open his entrails in the view of Prahlad. Hiranya-Kasipu was killed in the hour of twilight by the Divine Form of Man Lion on His Own Lap, conditions that completely transcended the scope covered by the boon of Brahma. The innate insufficiency and utter delusiveness of empiric wisdom is not brought home to the empiricist till he actually realises the Superior contra-existence of the Absolute. The destructive and terrible face of the transcendental Reality is necessarily the first positively disillusioning experience of the Absolute to any challenging empiricist to whom the Absolute is pleased to disclose Himself as an Act of His causeless Favour. The retributive aspect of the process need not blind the sincere enquirer of the Absolute to the overwhelming mercy of this method of appearance of the Absolute that alone could be acceptable from the point of view of the challenger although the latter has to pay for such experience by undergoing the suffering of total destruction of his delusive personality which is misrepresented as his soul by his own empiric judgment. The disembowelling process indicates the rottenness of the physical body and the necessity of its destruction for enabling the conditioned soul to realise the nature of perfect unconditional spiritual existence of the soul as the normal state. Shree Nrisishnghadeva, even in the light of these considerations, must however appear to empiric judgment as presenting the front of the retributive personality of brute force, which is the only proof of real existence to the empiricist, but in singular and somewhat grotesque combination with the principle of rationality detectable only in the human personality.

40. The Absolute Truth, though the terror of terrors in empiricists' eye stands with smiling face before His Own Prahlad, the Theist.

The terrible frowning aspect of Shree Nrisinghadeva is seen only by the empiricist : to the theist Shree Nrisinghadeva manifests His absolutely benign aspect. The identical Entity presents simultaneously these apparently opposite appearances to His challengers and devotees respectively.

Shree Nrisinghadeva performs the double function of always protecting the theists and destroying those non-theists whom He wants to favour in response to the prayers of His devotees on behalf of their deluded persecutors. But non-theists have no power to cause any real suffering to theists and are seldom favoured by the actual Sight of Shree Nrisinghadeva by reason of their attempted offence against His devotees.

41. Difference between the Respective Methods adopted for the attainment of their goals by the devotee (Bhakta) and the abstract meditationist (Yogin)

The Yogin's attempt to obtain control of his mind and senses by means of breath-control is liable to be interrupted by his falling a victim to those passions which he seeks to control, before he has finished his training. His plight is like that of a person who enters the deep forest to provide himself with a stick by cutting a branch of a tree in order to be able to defend himself by its means against the attack of tigers and other wild animals which abound in the forest, but is surprised by the tiger in the midst of his vain attempt to find the proper tree for making his stick and is killed in his helpless condition by the ferocious animal. The case of the devotee is like that of the expert tamer of wild animals who is provided

beforehand with the magic-wand of living refuge in Shree Krishna and by its means all the tigers are made as meek and serviceable as pet dogs. Lots of redoubtable yogins like Viswamitra have in the above manner been seduced by the Menakas (courtesans in the court of Indra) in the midst of their Yoga. Whereas not a single bhakta has ever been known to succumb to the Deluding Energy. It is not possible to have a complete control on the mind and passions by means of any artificial process devised by the ingenuity of man, except by self-surrender to and mercy of Vishnu, the Personal Absolute.

42. The Barren and Vain Activities of the Pantheist

The activities of pantheists, patronised by the school of Indistinctive Monism, are like the barren drudgery of husking in a mortar bran and chaff separated from the grain, an operation that can yield no useful result. By flouting and denying the distinctive Personality of the Absolute, pantheism concentrates on the chaff as distinct from the grain of Theism or Bhakti, which is mistaken for food but forms only its outer casing. Bhakti is food for the soul but pantheism is of no use for the soul and is positively harmful.

43. Crossing easily the rough ocean of the world under the guidance of the efficient Acharya

The pedantic empiricist does not believe that it is possible for any person to cross the troubled waters of the rough ocean of the world which has baffled all his efforts. He thinks so because he does not know that there can be any other method for the attainment of the Truth except by the ascending process, working up from the particular sense-experience to the general mental concept. But these generalisations are bound to be always hypothetical and delusive. They cannot give us any real knowledge of this world by

means of which we could avoid punishment for going against the so-called laws of physical Nature through our ignorance of the same. It is the efficient guidance of Sat-Guru (the transcendental messenger of the Absolute Truth) which can alone and automatically save us from the insecurity of the perpetually bewildering and hypothetical propositions of misguided empiricists.

44. Absolute Personal Godhead transcends the empiric activities of the Karmin and Jnanin

The failures of the active and ambitious Karmin (epicure utilitarian and elevationist) with his fully out-stretched hands to reach the earthly goal of his ambition, as well as those of the inactive pessimistic Jnanin who aims at merging in the Absolute by trying to abstain from all worldly activities, are like the performances of two smokers of opium under the influence of the drug who, seated on the water's edge of the river, try to light the bits of charcoal for smoking their opium at a blazing fire burning on the opposite bank. The broad gulf of the Biraja (spiritual stream of water demarcating phenomenal from transcendental sphere) effectively cuts off all classes of empiricists from any access to the Absolute Truth.

45. The garden of the Pleasure-sports of Krishna

Krishna takes His delight in the transcendental pleasure-gardens of Shree Briindaban. The gardens of this world that minister to the pleasures of the senses of conditioned souls afford no pleasure to Krishna. The garden that is wholly dedicated by pure souls to the transcendental service of Krishna becomes thereby a fit offering for the Supreme Lord and must not be confounded, either as regards its nature or purpose, with the pleasure-gardens of sinful men. As offering for the pure worship

of Krishna the garden has the power of communicating to the conditioned soul the inclination for spiritual service if it be served in the spirit of sincere reverence.

46. Life of the Tridandi Bhikshu of Ujjain

The significance of the institution of *Sannyas* of the triple staff is embodied in the life of the Tridandi Bhikshu of Ujjain described in the Book of the Bhagabatam. *The Sannyasa* (renunciation) by assumption of the triple staff (Tridanda) is the mode of renunciation recommended by the Vedas for the theists. One who is favoured by Krishna can alone attain to this condition. The dim reflection of the Name of Krishna produces a mutual repugnance for the things of this world which is formally expressed by the assumption of the Tridanda Sannyas. One whose mind is turned towards Krishna by the causeless mercy of Krishna cannot at the same time have any inclination towards non-Krishna hankering for any worldly possession is wholly incompatible with the least desire for the service of Krishna.

In his household life he had been of extremely parsimonious and worldly habits

In his household life the Sannyasin of the triple staff had belonged to the town of Ujjain and his habits were extremely parsimonious due to his excessive attachment to the world. He was the possessor of great wealth and was flattered and respected by a great host of worldlings who hoped thereby to obtain a share of his riches. But the close-fisted miser was too shrewd for them to gain any advantage over him.

47. All the Brahman's properties robbed off

The prosperity of the miser had a sudden and catastrophic end. All his properties were robbed by brigands in times of anarchy and he

was thrown into the state of utter poverty. But his misfortunes only served to call into play the hitherto latent hostility of all the people who had conceived a grudge against him for having been disappointed in their expectation of sharing in his riches in his prosperous days. He was subjected to all kinds of indignities and persecutions at the hands of everybody.

48-49. His control of thought, word and action and forbearance under needless acts of violence from everybody

But he was a gainer by his worldly misfortune. He was enabled to realise for the first time in his life the utter worthlessness and transitoriness of all earthly possessions. This made him welcome every form of persecution as blessings showered upon him by the causeless mercy of Krishna. The attitude supplied him with perfect control over his thoughts, words and actions and he bore with undiminished cheerfulness and without any impulse of resentment all the fury of unprovoked violence of his assailants.

50. His food was polluted, but he preserved his non-violent and forgiving attitude

He now made up his mind to renounce the world by formal acceptance of the triple staff in order to serve his Liberator Shree Krishna by the Scriptural method followed by all former pure souls in their quest of the Absolute. He lost no time in carrying out his resolve and assuming the garb of the Tridandi Bhikshu, renounced his impoverished home and wandered forth into the streets. But his change of attire brought him no relief but only redoubled the vituperations and persecutions of his assailants. The climax was reached when at the end of a day's merciless tortures by a hooting crowd of persons of all ages and conditions the Tridandi Bhikshu spent with fatigue and hunger sat to his scanty meal but which was at once

polluted by some of the most hardened rascals from the crowd. This only made the *sannyasin* approve, with his whole heart, their conduct towards himself on the ground that he fully deserved all the contumely that was being heaped upon him recognising it as the just punishment for his past misdeeds in order to enable him to realise, in an excellent manner, the causeless mercy of Shree Krishna in *āī* through His beneficent arrangement.

51. His selfless whole-hearted devotion to Hari, the Absolute personal Godhead

After all this chastening experience the *sannyasin* of the triple staff went forth into the world, renouncing his quondam home and all his former connections, for being fully free to devote all his time to the exclusive service of the Absolute. The triple staff of the Tridandi Bhikshu stands for the complete control of mind, body and speech. The control of mind, body and speech is necessary for the attainment of the pure service of the Absolute. But such control is also obtainable only by the actual service of Hari enjoined by the Scriptures by pursuance of the shining examples of the former devotees. Hence the assumption of the triple staff of renunciation is obligatory on and natural for all those fortunate souls who are specially favoured by Krishna. The Supreme Lord Shree Krishna Chaitanya performed, in the Role of the ideal Devotee of Krishna, the Leela of renouncing the world and assuming the triple staff as the only method enjoined by the Scriptures for attaining the pure service of Krishna. Those Associates of the Supreme Lord Shree Krishna Chaitanya who manifested the leela of leading the life of house-holders, did not act contrary to the above principle. They were acting the role of *Paramahansas* who had already, in their previous births, passed through the training of the state of the *sannyasi* of the

triple staff. They were by no means undergoing the training provided by the Vedas for pre-liberated house-holders in the institution of spiritual classification of the people according to their disposition and occupation (Varasrama System). The householder's life is compatible with the pure service of Krishna in the case of *Paramahansas*.

52. Satee the dear Consort of Shiva, on hearing the calumnies of her father Daksha against Shiva, her Guru, utterly helpless sacrifices her life

Satee went uninvited and against the command of Shiva to the non-Theistic Sacrifices of her father Daksha who vented in her presence his anger against Shiva for not having shown him (Daksha) the customary honour due to one's father-in-law. Daksha was a worldling. Shiva had abstained from making obeisance to him. Shiva had given his reason to Satee which was to the effect that as he is in the habit of bowing to Vasudeva in the pure essence of his soul he thereby honoured every entity including Daksha, and that it was not, therefore, necessary for him to honour his father-in-law separately. The calumnies of Daksha were refuted by Satee, who, however, feeling the helplessness of her position in the society of non-Theists, preferred to put an end to her life as the only proper expiation of her offence for having had to listen to the blasphemous talks of Daksha and his associates. The Scriptures forbid Theists to listen to any talks against Vishnu and the Vaishnavas. They enjoin it as the duty of every Theist, when he chances to hear any talk against Vishnu and Vaishnavas, to cut off the tongue of the blasphemer (i. e. to silence him effectively), or, failing to do so, to leave the spot, or, if he is in a position to do neither, to put an end to his own life. The conduct of Satee is non-violent but different from that of Prahlad.

53. Hanuman possessed of the requisite strength in the performance of his imperative duty burn the capital of Ravana, the violent enemy of his eternal Absolute Master Shree Ramchandra.

The violent conduct of Hanuman is fully in accord with the spirit of the non-violent conduct of Prahlad and Satee. If Hanuman had abstained from burning the capital of Ravana he would have been an aider and abettor of the violence of Ravana. He had not the excuse either of Prahlad or of Satee for being passively non-violent through helplessness. The loyal servant of the Absolute Truth is required to be the active opponent of all violent enemies of the Truth. It is his imperative duty to protest against the violence of non-Theists in uncompromising terms and take all consequences of such protest. He is to give up his own life if he be not in a position to oppose the enemy of Vishnu in an effective manner and cannot also avoid their society. And if he possesses the power it is his imperative duty to use it against violence. One who does not perform these imperative duties commits a grave offence against the Truth. The conduct of Hanuman is, therefore, in its loyalty to the Truth on a level with those of Prahlad and Satee.

The violence that was used by Hanuman against Ravana was of a preventive character, its complete justification consisting in its being actually employed on behalf of the Absolute by His proper agent. It would have been disloyal for the agent to have abstained from the full exercise of his strength against the declared enemy of His Master when such opportunity presented itself to him. The theist is by no means enjoined by the Scriptures to be a non-violent passive spectator of the violent acts of aggressive non-theists against Vishnu and His devotees. This is not the meaning of the teaching of the Supreme Lord Shree Krishna

Chaitanya by which the devotee is required to be 'humbler than a blade of grass and more forbearing than the tree.' These qualities are to be exercised in upholding, and not for deserting, the cause of the Truth.

54-55. The Gaudiya Math is the spiritual hospital for the treatment of non-Gaudiya patients suffering from non-theism

The opposition of the non Gaudiyas to the Gaudiya Math is like the conduct of the silly boy suffering from gangrene accusing the surgeon of being his mortal enemy while undergoing surgical operation. But after full recovery from his gangrenous sore the boy realises his stupidity and hails the surgeon as his saviour. Those who oppose Theism accuse the Theists of sectarian animosity towards their wrong cherished views. They are very anxious to nurse their rotten sore, which is not felt to be painful but will really and surely prove fatal. The watchful practised eye of the Gaudiya preacher in the role of the surgeon is quick to diagnose their malady and to save their lives never hesitates to apply the lancet for cutting off the rotten part in an effective manner, although the process is not liked by the patient and appears at first sight to be an extremely cruel act towards him. The knife used by the Gaudiya surgeon is the kirttan of Krishna that mercilessly exposes the exact nature of the gangrenous fallacy of all non-theistic opinions. This is no sectarian animosity but the only cure of cherished unsuspected narrownesses born of empiric ignorance.

56. Only by loving and honouring Shree Vishnu, the Absolute Whole, all included parts are really loved and honoured

It is not necessary to worship any thing else than and independently of Vishnu. Those who try to serve the plurality of gods and the universe separately, can give no eternal good to

any. The worship of Vishnu is like watering at the root of a tree by which method alone all its branches and leaves are properly fed. It is sheer waste of energy to pour water separately on the branches and leaves. It is folly and stupidity to neglect to apply water to the root of the tree. Polytheism or the separate worship of the gods implies denial of the Absolute Nature of Vishnu and is thus a most heinous offence against Godhead. Brahmanas are accordingly strictly forbidden by the shastras to worship any other god except Vishnu.

57. Theism versus pantheism and henotheism. Worship of Vishnu, the all-powerful Absolute Personal Godhead, versus panchopashana or the worship of five phenomenal aspects of the mental concoction of negative abstraction as the Indefinite Absolute

The worship of the five gods i. e. the Sun, Ganesha, Rudra, Sakti and Vishnu, as separate and independent objects of worship bear the name of panchopasana which may be translated as Pantheism or Henotheism. This form of worship should not be confounded with Theism proper. In panchopasana the process of worship consists in making various offerings to the object of worship who is represented by an idol. The period of worship is usually limited to a particular day. The presence of the god to be worshipped is invoked in the idol at the commencement of worship and his departure therefrom is effected by suitable mantras at the conclusion of the ceremony. The idol, after the worship is over, is thrown away and a fresh idol is made for the next occasion of worship. The purpose of worship is either to solicit some form of worldly advantage for oneself or to be enabled to merge in the object of worship, conceived as the Indefinite Absolute, in the long run. This

form of worship does not recognize the eternal distinctive spiritual nature of the worshipper, the eternal spiritual nature of worship, for the purpose of the attainment of the eternal spiritual state, by the eternal worshipper, or the eternal distinctive spiritual nature of one Supreme Godhead Who is the object of worship. In Theism proper all the above conditions, which are categorically disavowed by the Heno-theistic worshipper, require to be recognized as essential.

Worship of Rudra, the aspect of the Indefinite Absolute, perceived as perverted and contaminated by the temporary destructive faculty

The conception of Rudra as worshipped by the *panchopasakas* is the temporary destructive aspect of the Indefinite Absolute. But as a matter of fact Rudra of the Scriptures is a perverted secondary manifestation of Vishnu functioning as destroyer of mundane entities by means of the limiting Energy. Rudra is thus really a functionary of Vishnu exercising distinctive and direct control over the limiting Energy by direction of Vishnu. But the *panchopasaka* is under the wrong and unwarranted impression that the mundane destructive function has a direct connection with the Absolute. The conception of the Indefinite Absolute to which the Henotheist works up from this data, although it is logical to that extent, leads wholly away from the personal Absolute Whose spiritual Form and Function are not comprehensible nor perceptible by the senses and mind of the speculative empiric philosopher.

Worship of the feminine aspect of the Indefinite Absolute as conceived by the predominating masculine mood, of the worshipper, assumed to lord it over Her

Shakti as worshipped by the *panchopasakas* is the mundane Energy conceived as a female

for ministering to the sensuous enjoyment of her worshippers who regard themselves as her male enjoyers. In other words the worshipper woos the feminine aspect (in the worldly sense) of the imaginary Indefinite Absolute for subjecting ~~to~~ himself completely to him. It is thus a form of worship of oneself and is, therefore, opposed to Theism proper. The empiric theory of the Indefinite Absolute comes readily enough to the aid of such worshipper with the recommendation that the pursuit of temporary sensuous enjoyment will lead to the ultimate cessation of all activity by merging the worshipper in the Indefinite Absolute when there will no longer be enjoyer, enjoyment or any object of enjoyment. This is the inevitable ultimate face of all forms of ego-worship based on sense-perception.

Worship of Vishnu wrongly conceived as an aspect of the Indefinite Absolute contaminated by the temporary sustaining faculty

The worship of Vishnu by the *panchopasakas* is also a form of ego-worship or atheism. Vishnu is conceived by henotheistic worshippers as that aspect of the Indefinite Absolute which is perceived as wielding the temporary sustaining function of the phenomenal world. The sustaining function of this world no doubt belongs to Vishnu according to the Scriptures. But Vishnu performs this function without being in contact with His Deluding Limiting Energy. Vishnu transcends this mundane world although it owes its maintenance to Him and Him alone. But the nature of the sustaining function as perceived by conditioned souls can give no clue to the transcendental Nature of Vishnu. The conclusion based upon such observations is bound to lead nowhere or, what is the same thing, to the Indefinite Absolute, the utterly nihilistic form of atheism.

58. The Rasa-dance of Shree Krishna .

In the transcendental Shree Brindaban Shree Krishna is served by His milk maids by the principle of free Spiritual amour. This is the highest platform of the pure service of the Absolute. The subject is incapable of being presented in mundane language without being liable to be grossly misunderstood. This world is the perverted reflected shadow of the Absolute Realm. Here the principles of the Spiritual realm appear in their inverse order in a form that is shadowy and condemnable. By this analogy what is best in the Absolute appears to the superficial mundane observer as the worst corresponding principle on the worldly plane. Shree Krishna is the only Male in the circle of the Rasa-dance, all the rest being females. Shree Krishna dances with every couple of milk-maids as their joint Co-Partner being simultaneously present between each dancing couple .

59. Anthropomorphism, Zoomorphism etc.

This may be explained by an imperfect mundane analogy. The stirring and moving of the reflected image of the original shining Moon in the sky by a stir of water in which the image of the Moon is reflected, should not cause the observer of the moving reflected image to suppose that the original Moon itself moves and stirs. The Absolute Personal Supreme Lord Shree Krishna reigns unadulterated and uncontaminated independently of all earthly transformations and irregularities. On this mundane plane everything, animate as well as inanimate, is mundane and purely relative and full of relative reference. Relative human discrepancies and mortal ideas should not be ascribed to the Absolute. Such ascription is called Anthropomorphism, Zoomorphism, etc., and is one of the different aspects of Illusionism

(Mayavada). The Supreme Lord, indeed, manifests the Leela of His Transcendental Appearance in and Disappearance from this world according to His Own sweet Will. He sports here with His milk-maids. He shews Himself here as if born of the womb of His mother etc., etc. There is, however, no justification for extending all the wrong defective contaminated empiric ideas of man to the Absolute Who is ever All-perfect and All-unalloyed and perfectly free from the conditions of mundane birth, death, morality or immorality even when He manifests His appearance to the limited view of the people of this world under the figures of relative mundane appearances .

60. Shree Krishnas' Swinging festival

The milk-maids serve the pleasure of Krishna in every way. They have no hankering to secure any enjoyment for themselves. Those who imagine that any form of enjoyment is appropriate or innocent for the jeeva are as much atheist as others who suppose that Krishna requires to be deprived of any form of enjoyment. The swinging festival of Shree Krishna should not be confounded with sensuous gratification coveted by jeevas of this world and requires to be contemplated in the attitude of loyal spiritual service which is free from all mundane references. A libertine of this world is altogether unfit to understand the amorous sports of Brindaban. Shree Gaurasundar accordingly forbids persons who are not wholly free from sensuality to listen to the narrative of the Pastimes of Brindaban. They should place themselves under the disciplinary direction of the bonafide Guru who is himself wholly free from all vice, in order to be enabled to attend to perfect purity of heart by the method of wholesale abstinence from every form of worldly enjoyment.

61. Garden

62. Causeless Appearance and Disappearance of Vishnu, the Supreme Absolute versus Empiricism

The Absolute Truth Vishnu appears to the pure cognitive essence of the soul and manifests His disappearance therefrom at His own sweet Will. Empiricism regards the events of the world as bound to appear and disappear in accordance with unintelligible principle of mechanical uniformity that seems to them to be their only and sufficient explanation although it is no rational explanation at all. Empiricism is the denial of the possibility of the operation of the cognitive principle in disregard of limits fixed by the stronger force of the material principle. The only function that is attributed to the cognitive principle by empiricism is to mechanically note and register the unintelligible transformations of material energy. The theist on the contrary seeks to find the Absolute, the Living Truth, in and through all occurrences and thereby establish perfectly intelligible relationship between his own individual cognition and the events of the world. But the Absolute necessarily obeys no rule in manifesting His Appearance to those who seek Him. For seeking the Absolute it thus becomes necessary on the part of the individual soul to agree to wait unconditionally on His causeless favour. This is the attitude of unalloyed devotion and is altogether different, as method of search of the Truth, from that of empiricism. The empiric method of search is rendered futile by the opposition of matter which forces the soul to move on the physical and mental planes. The alternative method of submissive enquiry, backed by the causeless grace of the Absolute, can alone lift the soul confined within the limits of physical body and mind to the cognitive plane that transcends all limitation.

63. Infant Krishna quells the venomous serpent Kaliya (ferocity and cruelty)

Ferocity and cruelty of disposition are incompatible with spiritual progress. They are eliminated at an early stage of spiritual progress.

Kaliya was a venomous serpent that lived in the Kaliya Lake formed by the Yamuna and polluted its water by its virulent poison. This was a source of great danger to all things that lived in the neighbourhood of the poisoned Lake. Shree Krishna was pleased to desire to sport in the deep water of the Lake infested by the terrible serpent. As He entered the water of the Lake for this purpose His companions viz., the cow-boys and calves got extremely frightened for His safety. Presently Kaliya finding himself disturbed in his own abode came out from under the water and bit Krishna and completely enveloped His form with his coil. Shree Krishna remained perfectly motionless for a short time in the grip of Kaliya. But presently, in order to relieve the anxieties of the denizens of Braja He made His Form to expand and the deadly pain of the process compelled Kaliya to uncoil and retire. Shree Krishna then moved quickly making a show of attacking Kaliya from every side. The mighty serpe it was exhausted by the severe exertions of his attempts to defend himself. When Kaliya had been thoroughly exhausted in this way Shree Krishna forced his hundred great hoods to be lowered and mounting on their flattened tops began to dance. When any of the hoods of Kaliya was raised ever so little Shree Krishna at once made it be lowered by the pitiless pressure of His Feet till all the insolence of Kaliya was quelled and he was actually on the point of death. Then the wives of Kaliya prayed to Shree Krishna to spare the life of their husband as he had been thoroughly humbled and had sought His protection. Krishna now forgave Kaliya but

commanded him to withdraw from the Kālīya Lake. The sweet water of the Yamunā was freed from all taint of poison.

64. Infant Krishna kills the demoness Pootana (diplomatic duplicity, sister of hypocrisy)

Pootana was a demoness sent by King Kansa to kill all the new born babes as he had been apprised by the Deluding Energy of Vishnu that his would-be slayer had recently been born among the cow-herds. Pootana presented herself to the home of Yasoda in the form of a beautiful matron and made her way to the chamber where the Baby Krishna lay in His couch. She took up the Baby into her arms and offered Him the poisoned nipple of her breast. Shree Krishna grasped at the breast of the demoness with the terrible grip of His Hands and began to suck away the life of the demoness. Pootana was convulsed with mortal pain. Unable to disengage herself from the Baby and struggling in the agony of death she disclosed to the astounded gaze of the milk-maids who had collected on the spot her frightful monstrous form. Her life soon left her and she fell down dead covering with her hideous carcass a great length of the ground. Yasoda and the milk-maids snatched Baby Krishna Who was still clinging to her breast. They were filled with amazement and could not understand how the Baby could slay the terrible demoness.

Diplomatic duplicity, as of the pseudo-teacher of the Scriptures assails the truth almost as soon as He manifests His Appearance. But the New-Born Baby Krishna is able to kill the demoness of duplicity and deliver her victim. No Diplomatic duplicity should be found even in the earliest stage of spiritual endeavour. Persons exhibiting the trait are Pootanas and should be regarded as the mortal enemies of all neophytes.

65. Infant Krishna kills Baka Asura (hypocrisy)

Drunken licentiousness is the obstacle that is removed first of all by the mercy of Krishna from the path of the sincere neophyte. The next vice, which has also to be got rid of at the very outset, is hypocrisy. Unless the neophyte is enabled by the grace of Krishna to detect and avoid this formidable vice he can make no progress on the spiritual path. But the vice cannot be cast off or even properly detected by its possessor, except by Divine grace.

The demon Baka who had the appearance of an enormous crane swallowed up the Infant Krishna. But the Infant stuck at the throat of the demon-bird and scorched his palate.

This made the monster eject him from his mouth. Baka then tried to harm the infant by pecking at him with his sharp cruel bills. But Krishna holding down one of his bills with His Feet split open the body of the monster by pulling upward the other with His Hands. Hypocrisy can not assimilate the Truth as the Whole, neither can it successfully oppose the Truth in any detail. Its hollowness is bound to be quickly exposed by the enlightening power of Truth. The neophyte should be fully prepared to go through this complete exposure of his hypocritical nature if he desires to make any progress on the path of spiritual endeavour.

66. The deluding energy of the Absolute bewilders Brahma the father of all the created

Brahma was empowered by Vishnu to produce from his own body all the entities that fill the void of the Universe. He did not create, but was the first progenitor of, all created entities. He, however, chose to think that he was not the agent but the creator of all entities,

Brahma steals the cow-calves of the Absolute Cow-herd Krishna

While Krishna in the Form of Cow-Boy was engaged in tending the flock of cow-calves in the company of other cow-boys of Brindaban Brahma conceived the design of matching his own power against that of Krishna and accordingly stole Krishna's cow-calves and their attendant cow-boys while Krishna was separated from them, having gone in search of the flock as he was eating a handful of rice which he held in one of His Hands. Krishna, however, at once re-created the calves and cow-boys and went on with his Pastimes. In the meantime Brahma kept the stolen calves and cow-boys hidden for the space of one of his days and returned to Brindaban to find out what Krishna was doing. He was surprised to see that the identical calves and cow-boys were with Krishna as before. Thereupon Brahma sped back to the place where he had hid the stolen calves and cow-boys and found them in the same condition in which he had left them. He then brought out the stolen calves and cow-boys to the place where Krishna and His cow-boys were tending their flock. On the restoration of the stolen calves and their cow-boys the other calves and cow-boys disappeared. Brahma could not understand how this was possible.

Brahma's pride is humbled and he receives the mercy of the Absolute Cow-herd Krishna

Brahma in his perplexity and humiliation prayed to Krishna for being pardoned for his offensive conduct towards Him. Krishna was thereupon pleased to enlighten Brahma regarding His Own Absolute Personality. This dispelled the ignorance of Brahma who had supposed Krishna to be an ordinary cow-boy subject to his anger.

67. Youthful Krishna kills the washerman of king Kansa, the tyrannical atheist, for resisting his Absolute proprietary right to everything (irreligious ethics).

King Kansa sent Akrura to Braja to carry his command to Nanda and all his subjects there to attend the Bow-Sacrifice that he intended to celebrate at his capital Mathura. Nanda was commanded to bring with him his Sons Rama and Krishna. Kansa intended to slay Rama and Krishna when they came to Mathura. As Krishna entered the streets of Mathura He chanced to notice a washerman carrying newly washed clothing. Krishna asked the washerman to give Him those clothes. The washerman flew into a rage and with great insolence told Krishna that He should know that he was the king's washerman and that it was sheer impertinence on His part, being a mere Cow-herd, to desire to wear the King's clothes. The Chief of the Yadus in His wrath at these insulting words of the washerman killed him on the spot. Rama and Krishna then took the best of the clothes and put them on.

The absolute right of the king to everything is upheld by the moral code of this world. But this right is subordinate to the supreme right of the Absolute Personal Godhead to all things phenomenal and transcendental. This is not recognised in practice by the rules of irreligious morality. But this can not save the victims of such disloyalty to Godhead from summary punishment when it actually leads them to actually resist the Right of the Absolute.

68. Baby Krishna smashes the laden cart by the kick of his Feet (Elaborate learned ignorance of empiric pendants).

It is at a very early stage of progress on the path of true spiritual endeavour that Krishna relieves His devotee by smashing completely his

stock of laboriously piled empiric knowledge of the Scriptures.

When Baby Krishna learnt to turn on His sides in the manger the occasion was celebrated by Nanda by a great festival in accordance with the injunction of the Scriptures. The Baby was laid to sleep in His manger under a laden cart. While the mother of the Baby was busily occupied elsewhere in attending to her guests, the Baby awoke from sleep and cried for His mother as He felt hungry. But the cries of the Baby did not reach the ears of the busy mother. The Baby began to cry and kick at the cart with His little Feet. This had the effect of up-turning and smashing the heavy-laden cart. As the cart broke with a loud sound mother Yasoda and other matrons hastened to the spot and found the crying Baby safe and gave Him suck for which He had been crying. Certain cow-boys who were on the spot informed them that the cart had been upturned by the kicks of the Baby. They could not believe, it was possible.

69. Infant Krishna pulls down to the ground the twine "Yamalarjuna trees (Early stage in the progress of theism shatters the vice of insolence due to intoxication and licentiousness)

The two sons of Kubera in a state of utter intoxication were sporting lasciviously with females in the water of a lake when Shree Narada happened to pass that way. In their insolence they did not show any respect even to the great Valishnava. Thereupon Sree Narada pronounced his blessings in the form of a curse condemning those insolent and licentious drunkards to lose their faculty of consciousness which they were abusing and be born on the earth as trees. This brought the offenders to their senses and they prayed to Narada for his forgiveness and for telling them when and how

they would be delivered from the effect of the terrible curse. Shree Narada then told them that they would grow as twin 'Yamalarjuna' trees in Brindaban and would be delivered by the Touch of Shree Krishna. In fulfilment of this condition for their expiation from the curse pronounced against them by Shree Narada Infant Krishna exhibited the Pastime of bringing down to the ground those twin 'Yamalarjuna' trees by pulling at the threshing ^{te} is caught between the trees. The sons of Kⁱ and Koobara and Manigriva, now regained their own proper condition and on expressing their gratitude to the Absolute Godhead Krishna, were permitted by Him to return to the realm of their father.

Insolence born of drunken licentiousness is completely dissipated by the service of Krishna at its early stage of progress. If a person is found to retain these forms of vice he cannot be regarded as having made any progress on the path of spiritual endeavour. The question of the degree of a vicious propensity does not arise as these vices are liable to be wholly eliminated at the threshold of spiritual life. The most inveterate drunkards and libertines are radically cured of their vicious propensities almost as soon as they begin sincerely to serve Krishna.

70. Child Krishna saves the denizens of Braja from the tyranny of Indra by holding aloft on His little finger the Gobardhana hill for affording them shelter from deluging rain (boast of high pedigree and authority ; aggrandising and imperialistic mood and habit)

Nanda had collected choice offerings for the worship of Indra. On being asked by Krishna the reason for worshipping Indra Nanda told Him that Indra sent down rain necessary for the growth of crops and grasses that sustains

the life of man and beast. Krishna replied that forest people like themselves did not stand in need of the help of Indra as it was the Gobardhana Hill which provided sustenance for their flocks and so it was the right course for them to worship the Gobardhana Hill instead of Indra.

Nanda was convinced of the necessity of worshipping Gobardhana Hill and did so by means of the offerings collected for the worship of Indra. This angered Indra who sent down copious showers of rain with thunder and lightning for destroying Braja. But Krishna with His little Finger held aloft the Gobardhana Hill which afforded the denizens of Braja, both man and beast, necessary shelter. Indra was humbled by his discomfiture and presenting himself before Krishna prayed for and obtained His gracious pardon.

The Gobardhana Hill is identical with Krishna. The worship of gods other than Krishna, including the worship of the Ego (of oneself) is realised to be useless by the grace of Krishna at an early stage of His service.

71. Child Krishna rescues his father Nanda from the clutches of Varuna, the sea-God (Intoxicating Habits)

Nanda Maharaj went to the Yamuna for bath early in the morning while it was yet dark on the twelfth day of the lunar fortnight at the conclusion of his fast on the previous *ekadashi* day. For this irregularity the agent of Varuna, god of the sea, seized Nanda and took him to the presence of his master. On hearing of this occurrence the Child Sree Krishna made His way to the abode of Varuna and presented Himself before the god. Varuna after offering the homage of his worship to Sree Krishna released Nanda Maharaj with great honour, severely condemning the conduct of his agent for causing him trouble. The sight of the extraordinary power and magnificence of Varuna

and humble worship of Sree Krishna filled Nanda Maharaj with the greatest astonishment and convinced him of the Divinity of Sree Krishna.

72. Infant Krishna kills Agha Asura (all kinds of sin and vice)

Agha Asura was the younger brother of Pootana (diplomatic duplicity) and Baka Asura (hypocrisy). All kinds of sin and vice are due to aversion to the service of Krishna. Hypocrisy and duplicity being only the show of service necessarily fail to effect the eradication of sin and vice. Once the neophyte gets rid of the aptitude for hypocrisy and duplicity in his allotted service of Krishna all his sins and vices are completely eliminated.

The Demon Agha was smitten with chagrin on finding the happy cow-boys of Braja indulging in sports of all kinds in the company of Krishna. He cherished a special grudge against Krishna as being the Slayer of his brother and sister and planned to destroy all the bliss of the denizens of Braja by killing Krishna. Who was the Centre of all their happiness. Thus resolved Agha assumed the form of a huge boa-constrictor several miles long and lay on the path of the cow-boys with his jaws wide open. The unsuspecting children on coming up to the monster supposed him to be one of the peculiar natural features of the delightful sylvan scenery. They accordingly trooped merrily into the jaws of Agha followed by their calves. Krishna Who was coming behind all was aware that His companions were entering the mouth of the demon Agha and had a mind to warn them of their danger. Agha allowed all the cow-boys and calves to march through his open mouth into his belly without closing his jaws as he was anxious above everything for the destruction of Krishna. Krishna was perplexed and saddened by witnessing the entry of the boys and calves into the mouth of

Agha and devised a method of killing Agha in a manner that would prevent him from doing any harm to the boys. With this object in view Krishna Himself entered the open jaws of Agha. He then caused both Himself and the cow-boys to expand in size thereby choking completely the passage of the throat of Agha. Agha was smothered to death and Krishna brought away the half dead cow-boys and calves safe from out of the belly of the monster. A trail of light issuing from the dead body of Agha hailed Krishna by a hymn of praise for delivering him from the condition of a hideous monster. The greatest of sinners is made perfectly pure by the chastisement that is inflicted by Krishna, the Absolute Personal Godhead.

73. Worship of the Sun conceived as an aspect of the indefinite Absolute by seekers of fruitive piety

The Sun is worshipped as an imaginary aspect of the Indefinite Absolute which is the source of the sustenance of all animate objects of this world. The object of the performance of pious works is conceived by his worshippers as a means for the attainment of their own happiness in this world and hereafter. As the Sun is found to be the sustaining power of healthy growth of life and the nourisher of the riches of the people which are the most coveted rewards of a pious life the quality of piety is prayed for from the object of worship. Henotheistic philosophy allows the worship on condition that the Sun is recognized as a temporary medium by his worshipper by whose worship the worshipper may ultimately merge himself in the Indefinite Absolute. This form of worship does not recognize the eternal distinctive nature of the object of worship and should be regarded for this reason as a form of atheism or ego-worship.

74. The essential substantive own potency inseparable from the Absolute Personal Godhead Vishnu (Swarup Shakti) and the perverted condemned reflected Potency (Maya Sakti)

Vishnu is served by an Infinity of powers. He is the Possessor, Proprietor and Source of all Power. It is as integral parts of the Ple is Spiritual Power of Vishnu that the inf and mal fractions of His power can know Him. The Plenary Spiritual Power of Vishnu and Her integrated parts can know Vishnu directly; or in other words, the Plenary Spiritual power with Her constituents is inseparably associated with Vishnu and forms the Eternally Associated Counter-whole of Vishnu. This essential Substantive own potency inseparable from the Absolute Personal Godhead Vishnu bears the Scriptural designation of Swarup Sakti.

The Swarup Shakti displays a three-fold Face to us viz., (1) Plenary spiritual Potency (Swarup Shakti proper), (2) the Marginal Potency (Tatastha Shakti) and (3) the Deluding Potency (Maya Shakti)

The plenary Spiritual potency directly manifests the Absolute as He is. The Deluding Potency presents the distorted, perverted, misleading reflected shadow of the Absolute. We, individual souls as fractional parts of the Marginal Potency are capable of presenting or misreflecting the Absolute according as we are assimilated to one or the other of the above two Potencies.

Conditioned souls by their proper nature are infinitesimal fractional particles of the Marginal Potency subject to the pulls of the Spiritual and Deluding Potencies at opposite ends. They have the free choice of desiring to be assimilated with either Potency. They cannot stay where they are. Therefore, the act of choosing to be assimilated with one or the other, is not optional for us. When we choose

to be assimilated with the Deluding Potency we find ourselves in abnormal relationship with the misleading reflection of the Absolute. This is the state of worldly bondage of the conditioned soul. It is, therefore, against our really natural instinct to seek to be assimilated with the deluding Potency. Our normal position is realised by cultivating the closest affinity with the spiritual Potency of the Absolute.

Vishnu and Rudra.

Shree Rudradeva has a nature which is midway between those of the Absolute Godhead Vishnu and the dissociable particles of the Marginal Potency of Vishnu viz the 'jeevas' (individual fallible soul). Rudra is the lord of the mundane nature of conditioned jeevas. He is also the servant of Vishnu. The nature of Shree Rudradeva is an amalgam of the *tamis* quality of the Deluding Potency and the attenuated spirituality of the Marginal Potency with the Plenary Quality of the Cognitive Faculty (Sambit), slightly coloured by Plenary Bliss (Hlālini), of the Principle of Plenary Consciousness (chit). Rudra has a personality presenting in a degree some of the Divine Features of Absolute Godhead Vishnu but perverted by amalgamation with the destructive faculty (Tamas) of the Deluding Energy. Whereas Vishnu displays the fullness of Divinity uncontaminated by any mundane quality the phallic of Rudra represents the masculine mundane creative faculty. Rudra in conjunction with the Deluding Energy, his consort Durga who represents the mundane feminine faculty, creates all mundane entities. Rudra is the source of the pro-creative power of Brahma, the first and greatest of jeevas.

The Barhma Samhita (5/15) compares, Vishnu to milk and Rudra to curd. Rudra's original in the Absolute Realm is Sadashiva, a Plenary Constituent of Vishnu. Rudra is the

source of the 'tantras' i. e. words containing elaborations of the revealed Words. He is also the teacher of speculative Illusionism (Mayavada) as compiler of the 'tantra's for deluding those jeevas who desire to be deluded.

76 Sreedham Nabadwip is the Holy seat of Ninefold Devotion

The Nine principal modes of the pure spiritual service of the Absolute practised by perfectly pure souls have their specific locations in Shree Nabadwipdham, the Transcendental Abode of the Supreme Lord Shree Krishna Chaitanya. Shree Nabadwipdham is made up of Nine Islands and each of those Islands is the seat of one of the Nine modes of pure devotion.

The above phraseology implies that the Supreme Lord Shree Krishna Chaitanya performs His Eternal Divine pastimes in His Own Eternal Transcendental Abode which bears the name of Shree Nabadwipdham. The Abode of Godhead accommodates all His eternal servants, engaged in serving Him in their own respective ways.

The transcendental Shree Nabadwipdham does not, however, manifest itself to the limited senses of conditioned souls who are averse to the unalloyed service of the Absolute Personal Godhead. Those who suppose that they can see Shree Nabadwip with their fleshy eyes commit the most heinous form of offence possible against the Divinity. 'Those who suppose that the Limbs of Vishnu are material, are the greatest maligners of the Divinity.'

Nine specific forms of unalloyed devotion to the Absolute Supreme Lord Shree Krishna are represented by the careers of nine great devotees.

(1) The form of submissive listening to the Transcendental Sound from the lips of a pure devotee is represented by King Parikshit.

(2) Recital of the Transcendental Sound represented by Shree Shuka Deva.

(3) Recollection of the Supreme Lord, by Shree Prahlad.

(4) Tending His Feet,—by Shree Lakshmi Devi.

(5) Worshipping Him by rituals, —by Maharaj Prithu.

(6) Making obeisance to Him,—by Shree Akura

(7) Doing His menial service,—by the Monkey Hanuman.

(8) Being His friend,—by Shree Arjuna.

(9) Surrendering his all to Him,—by King Bali.

77. Worship of elephant-headed Ganesh conceived as an aspect of Indefinite Absolute by seekers of riches and worldly success

Ganesha is worshipped as remover of all difficulties from the way of worldly prosperity. But as a matter of fact neither worldly prosperity nor the difficulties in its way are of a permanent character. They are considered by Henotheistic philosophy as fictitious. The worshippers of Ganesha are accordingly required by the principles of that philosophy to aim at the merging of themselves in the Indefinite Absolute as the ultimate goal. The remover of worldly difficulties is declared by the Scriptures as the creator of difficulties by his apparent favours that actually tend to prevent the sight of the personal Absolute Godhead Shree Nrisingha Deva. The sight of the Absolute can alone relieve the conditioned soul from the besetting difficulty of his hankering for worldly success, by the complete fulfilment of the spiritual hankering for pure worship of the Personal Absolute inherent in the soul.

78. Worship of Brahma the aspect of the absolute perceived as reflected and perverted by the temporary creative faculty

From the observation of the phenomena of temporary creation it is not possible to reach any definite i.e. real knowledge of the Absolute. The worshippers of Brahma mistake the temporary creative function as capable of supplying the clue to real Existence on the Absolute. But they are bound to find themselves compelled by the pressure of logical argument to accept Indefiniteness as the ultimate form of the Absolute and the merging of the speculative mind in 'nothing particular' as the grand, irrational goal of all temporary activity. Such worship is devised to lead to nihilism by the elimination of the necessity for all temporary activities which are dogmatically supposed to be the only forms of activity at all possible for us.

79. Moving film showing Shree Narayana reposing on Shesa ; Shree Narayana seated on His Throne ; Shree Krishna on the hoods of the serpent Kaliya

80. Picture Gallery (No. 1.)

The Paintings represent the transcendental forms of the Acharyas and the Forms of the Supreme Object of their worship.

81. Picture Gallery (No. 2.)

This stall contains a collection of rare and old pictures illustrative of the Divine Activities of Shree Shree Radha-Govinda and of the Supreme Lord Shree Krishna Chaitanya.

82. Utensils and articles used in the ritualistic worship of Vishnu ; Mahaprasadam and the sacred refuse of articles after they have been enjoyed by the Divya, various sacred emblems.

83. The acceptance by the fourth order of ascetics, of the tridant (tridanda) of renunciation at the highest class of seekers of devotion to the Absolute is supported and approved by the six Goswamins.

The mode of renunciation (Sannyas) by acceptance of the triple-staff or tridant is the original Vedic Institution. Entry into the order of holders of the tridant is specially enjoined on the Prahmans i.e. theists. The principle of the institution pertinently described in the Bhagabatam (Bhag. 11-29-10). 'This is the soundest mode for all the Ages, approved by Myself (Shree Krishna), viz., the recognition of My Substantive Reference in all entities by all faculties of mind, speech and body'. The tridant is explained by Manu (12-10) as symbolising control of speech, mind and body respectively the imperative necessity of which is innate to the judgment of the Tridandi Sannyasin.

The six Goswamins were associates and contemporaries of the Supreme Lord Shree Krishna Chaitanya. They were authorised by Him to record His Teachings. Renunciation of the world is laid down in the writing of the six Goswamins as the indispensable pre-condition for the attainment of spiritual attachment to the Feet of the Absolute Personal Godhead Sree Krishna. The Goswamins themselves were Paramahansas but observed, all through their long careers, in their external conduct, the strictest severity of discipline enjoined on the Tridandi Sannyasin by the Scriptures.

The Supreme Lord Shree Krishna Chaitanya exhibited the Lila of renouncing the world at the age of twenty-five with the explicit object of following the path of Tridandi mendicant of the city of Avanti described in the eleventh skandha of the Bhagabatam

*** 84. Tridandi Sannyasins of bygone time.**
The best authenticated examples, among a

host of others are those of—the Supreme Lord Shree Krishna Chaitanya; Srila Gadadhar Pandit, associate of Shree Chaitanya; Srila Madhabacharya, author of 'Mangalbhasya' commentary on the Purusha-sukta hymn, and Srila Ballabhacharyya,—both in the line of disciple succession from Srila Gadadhar Pandit, Srila Prabodhananda Saraswati, Guru of Srila Gopal Bhatta Goswami Prabhu; Srila Vishnu Swami, Founder-Acharyya of one of the four Vaishnava Sampradayas; Srila Bilvamangal; Srila Sreedhar Swami, the well known commentator of the Bhagabatam; etc. etc.

85. The Gaudiya Publications.

These include authentic and most carefully edited works of the former Vaishnava Acharyas and the encyclopedic writings of Srila Thakur Bhaktivinode, the pioneer of the present movement of the religion of spiritual love to the Feet of Sree Sree Radha-Krishna in its pure form as originally taught and practised by the Supreme Lord Sree Krishna Chaitanya and His most prominent associates and followers, together with various publications from the pen of the present Acharya or authorised by him. The collection also contains a number of rare old manuscripts.

By way of conclusion.

The Exhibition is the third of its kind organised under the supervision of the Acharya of the Gaudiya Vaishnavas, by Sree Viswa Vaishnav-Raj-Sabha, the spiritual association of pure devotees, originally founded by the six Goswamins and since revived about fifty years ago by Srila Thakur Bhaktivinode. The object of the organisers is to impart Theistic education to the masses in a popular, but thoroughly scientific, way in conformity with the Scriptural method of exposition of transcendental subjects. The method of exposition followed and enjoined by the Scriptures is the path of "*Sruiti*" i. e. 'listen-

ing' from the lips of the Gurn or pure devotee to the Divine Sound Who is identical with the Absolute personal Godhead. 'Kirtan' or 'Exposition' of the Absolute in the form of the Sound is the only function of the pure devotee of Godhead. The Exhibition is that mode of worship which is termed 'Archan' i.e. concrete or ritualistic exposition, by the Scriptures. The

'Archa' or representation of transcendental and Divine events and personalities in a visible form by means of dolls and pictures requires to be approached by the method of 'Archan' or reverential worship by all theistically disposed conditioned souls who sincerely seek for spiritual enlightenment by following the right method in approaching the Absolute.

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Sree Sree Chaitanya Bhagabat

MIDDLE PART

CHAPTER II

(Continued from P. 63, August, 1931)

- 234 'It has reached the king's ear that there
has been an excess of *kirtan* in Nadia.
It is the order of the king to catch and
take them to him.
- 235 'Sribas Pandit will slip off in some
direction or other ;
Utter ruin has at last overtaken us all.
- 236 'I had told even then, with rule bluntness
Let us cast the household of Sribas into
the Ganges.'
- 237 'You did not do it then, treating it as a
joke'
You will presently witness the occurrence
of our utter ruin
- 238 Some said, 'Why, indeed, should it affect
us at all
We will have Sribas bound and hand him
over to anybody who demands'.
- 239 Thus ran the rumour from town to town,—
'The king's boats are coming to catch
the Vaishnava
- 240 All Vaishnava community heard these
words.
They subdued their fears by the
recollection of Govinda.
241. 'Whatsoever Krishnachandra ordains must
needs be true;
As the selfsame Lord ever exists how can
there be fear from any wicked person?'
- 242 Sribas Pandit was most open-minded;
He had a firm faith in whatever he
happened to hear.
- 243 In view of the fact that it was the realm
of the Yavanas he grew afraid in his mind.
Gaurachandra was apprised of the heart
or His devotee.
- 244 The Lord Himself had come, this
the devotees did not know.
The Son of Sri Shachi now began to
inform them of it.
- 245 The Supreme Lord Biswambhar moved
about without fear

- The God of Love surpassed the beauty of
everything in the three world.
- 246 He had His entire Body anointed with the
sweet-scented sandal Paste;
His lotus Eyes shone beautiful and so did
the crimson nether Lip;
- 247 The beautiful Tresses adorned His face
charming as the fullmoon ;
The sacrificial thread enhanced the beauty
of His Shoulders and of His exquisite Form;
- 248 He was clad in excellent apparel ; His
nether Lip was tinged with the betel.
The Lord made His way to the bank of
the Bhagirathy in a merry mood.
- 249 All performers of previous good deeds
were gladdened by the Sight :
All wicked persons felt a dejection of spirit
on seeing Him.
- 250 "He feels no fear, but He must have heard
the terrible rumour;
He moves about in the town as a Prince";
- 251 Said another, " Brother, I have understood;
pause a little and you will see.
All this that you notice is only a device
for the flight."
- 252 Biswambhar looked about Him without
any indication of fear;
There lay before Him the beautiful
current of the Ganges and charming
sloping bank.
- 253 He saw a herd of cows grazing on the
meadows on the margin of the stream ;
They came on bellowing for drinking
the water.
- 254 Some of them ran on all sides with their
tails erect;
Some engaged in fight ; some rested on
the ground; some drank the water.
- 255 On seeing this the Lord said repeatedly
with a thundering voice
Amid deafening ejaculations, "Myself am
He; I, indeed, am the Lord".
- 256 In this fashion He sped to the house of
Sribas.
"What dost fellow, Sribas ?" He demanded
with a thundering voice.
- 257 Srinibas was worshipping Nrisingha in his
room.
The Lord repeatedly kicked at the door.
- 258 "Whom dost thou worship, Whom dost
thou meditate ?
Behold even Him Whom thou worshipst
here before thee".
- 259 Sribas Pandit now had the vision of a
burning fire ;
His exclusive mood was interrupted and
he looked about him.
- 260 He saw that Biswambhar was seated in
the posture of the warrior,
Four-handed, with the conch, disc, club
and lotus in His four arms.
- 261 He was in the act of roaring like the soul
of the maddened Lion ;
He was giving forth thundering ejaculations
and making a sound with His left armpit.
- 262 As he beheld this Sight the limbs of
Sribas quaked ;
Srinibas was struck dumb and could
articulate nothing.
- 263 The Lord called with a great voice,
"Fellow, Srinibas.
Dost thou not know so long about My
Appearance ?
- 264 "By thy loud *samkirtan* and the
thundering calls of Nara
I have come with all My servants,
quitting Vaikunta.
- 265 "Thou livest unconcerned without
recognising Me ;
Nara has gone to Santipur abandoning Me.

(To be Continued)

Ourselves

Aug. 7-9.

At Chakdah-Kanthalpuli and Yasora.

His Holiness Tridandi Swami Srimad Bhakti Vivek Bharati Maharaj paid a short visit to the Holy Seat of Srila Mahes Pandit at Kanthalpali, Chakdah, during Aug. 7-9. His Holiness lectured on 'the duties of students' at the Ramlal Academy on the 8th and on the following day led a sankirtan procession from the Samadhi of Srila Mahes Pandit to the Seat of Srila Jagadis Pandit in the village of Yasora.

Aug. 23.

Huge sankirtan procession led by Editor traversed some of the principal streets of Calcutta on the occasion of the commencement of the Anniversary celebrations of the Calcutta Gaudiya Math.

Aug. 28.

Festival of the Advent of Sree Baladeva was celebrated at all the Maths. Editor addressed special gathering of citizens in the Great Hall of Calcutta Gaudiya Math on this occasion.

Aug. 30.

Second great sankirtan procession led by Editor along the streets of Calcutta in connection with the Anniversary celebrations of the Calcutta Gaudiya Math.

Sept. 5.

The festival of the Advent of Shree Krishna was celebrated at all Maths.

Sept. 6.

The anniversary of the Festival at the house of Sri Nanda Maharaj on the morrow of the Birth of Shree Krishna, was celebrated at all Maths.

The Exhibition of Theistic Education organised by the Calcutta Gaudiya Math on the spacious lawn of the Corporation Metal Depot at Bagbazar was formally opened by Srijut Prafulla Nath Tagore, Sheriff of Calcutta.

Sept. 13

Farewell address embodying the Blessing of the Supreme Lord Shree Krishna Chaitanya offered by the devotees of the Calcutta Gaudiya Math to Srijut Jatindra Nath Bose M.A. M.L.C. Solicitor, Member of the Round Table Conference at a distinguished gathering in the Lecture Hall of the Calcutta Gaudiya Math on the eve of his departure to England for attending the forthcoming meeting of the Conference for settling the political future of India.

Sept. 23

Under the auspices of the Saraswat Bhajan Mandal of Purusawalkam, the Swamijis of Shree Gaudiya Math, North Gopalparam, Madras, held a Harinam Sankirtan at Ramajayam of Flowers Road, Kilpuk on a special request by the members of the Mandal on Wednesday the 23rd Sept. '31 at 8 P. M. The special method prescribed and recommended by Shree Chaitanya Deva is to utter the name of the Lord Shree Hari. Harinam Sankirtan is, therefore, the special activity of Shree Gaudiya Math by which its members are attempting to relieve the sufferings of the conditioned souls in this world. The Swamiji, were approached at the close of the meeting with another request to lead a Bhajan party in the division next month.



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EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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OR

SIREE SAJJANATOSHANI

VOL. XXIX

NOVEMBER 1931, Chaitanya-Era 445

NO. 5.

Circumambulation of Sri Brajamandal

HIS Divine Grace Paramahansa Sree Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj, the spiritual Head of the Madhya-Gaudiya Vaishnava Community following Sri Krishna Chaitanya Mahaprabhu, has been pleased to invite co-operation of all persons of every nationality, irrespective of caste, creed, colour, age or sex in the devotional function of circumambulation of the Holy Sphere of Braja (Sri Brajamandal) in the Foot-steps of the Supreme Lord Sri Krishna Chaitanya Who exhibited the Lila of performing the circumambulation of Sri Brajamandal during the winter of 1514 A.D.

The narrative of the circumambulation performed by Sri Chaitanya Mahaprabhu is found in the Charitamrita. After His return to Puri from the South in 1514 A.D. the Supreme Lord wished to visit Sree Brindaban. He started from Puri in the Autumn of the same year in the beginning of Aswin (Sept-Oct) with a single attendant Balabhadra Bhattacharyya to accompany Him during the journey on foot through the forest of Jharikhanda (Orissa Garhjats and Choto Nagpur). Sree Chaitanya reached Mathura towards the end of the month of Kartik (early November) via Benares and Prayag (Allahabad). He set out on the

circumambulation of Sree Brajamandal early in Agrahayana (middle of November). He completed the tour of the Sphere of Braja before Magh (Jany) was far advanced when He began the return journey to Puri via Prayag (Allahabad). It is in commemoration of the Leela of the Supreme Lord that His Divine Grace has been pleased to undertake to guide the devotees round the Sphere of Braja about the middle of ensuing November (beginning of Agrahayana).

About seven years back in 1925 His Divine Grace was pleased to perform the circumambulation of the Sphere of Gauda (Gauda-mandal), identical with Sree Brajamandal, in the company of the devotees of Sree Chaitanya Mahaprabhu. He has instituted the Annual Circumambulation of Sreedham Nabadwip, where Lord Chaitanya made His Appearance in 1486 A. D., by all the devotees of the Supreme Lord by the method of the Sankirtan procession since 1918 A. D. These preliminary activities have naturally led up to the Circumambulation of the Sphere of Braja that is going to be undertaken by His Divine Grace in the company of all the devotees during ensuing November and December.

It is not possible for a conditioned soul to obtain any access to the transcendental realm of the Eternal Pastimes of Sree Krishna except by the cause-

less mercy of the pure devotee of the Supreme Lord and under his guidance. In other words only one who is himself a whole-time bonafide servant of the Personal Absolute Sree Krishna has the power, by the Will of the Supreme Master, of enabling the fortunate person of this world to traverse, by faithfully following in his foot-steps, the highest spheres of the absolute realm.

The Transcendental Sphere of Gauda is identical with that of Braja. All who seek to benefit by the function must be prepared to always bear in mind this basic principle of the whole process. Sree Krishna Chaitanya is identical with Sree Krishna. Sree Krishna Chaitanya is Sree Krishna Himself in the Eternal Role of the Supreme Teacher of His Own Service by His Own Example as the Ideal Servant of Himself. Unless one submits to be taught by Sree Krishna Chaitanya as to how Sree Krishna is to be served one has no access to the spiritual plane of His eternal service. Those who are disinclined to serve the Supreme Teacher by the practice of complete internal detachment from all worldly activities, as enjoined by all the revealed Scriptures, are never eligible for the service of the Absolute Divine Person. To those who are attached to the things of this world in any way the real Nature of the Consort hood of Godhead refuses to reveal itself. Submission to

the absolute guidance of the bonafide *sadhu* is, therefore, the indispensable condition for the realisation of the true nature of the spiritual realm of Braja and of the Transcendental Pastimes of Sree Krishna.

Sree Krishna appeared in this world in this Kali Yuga wearing the Beauty and Mood of His Own Eternally Associated Counter-Moiety, Sree Radhika, in order to make available the highest service of Braja to the graceless atheists of this Iron Age who are exclusively addicted to barren materialistic speculations. The only way in which the whole race of the empiricists and their willing dupes may hope to get out of the terrible slough of their elaborate ignorance, is by following the only method of earnestly calling upon the Transcendental Name of Krishna, identical with Himself, spontaneously manifesting His Appearance on the lips of His bonafide devotee. This is the sum and substance of the teaching of the Supreme Lord Sree Krishna Chaitanya. This is the Divine Dispensation of the Kali Yuga, the hidden secret of the Scriptures.

The eternal religion was first taught by Sree Krishna to Brahma, the first of all created beings. Brahma communicated the same to Sree Narada who in his turn made it known to Sree Vyasadeva. Sree Vyasadeva elaborated

the teaching in the Bhagabata. Sree Shuka learnt the meaning of the Bhagabata from his father Sree Vyasadeva and recited the same for the edification of Maharaja Parikshit during the week preceding his foretold end by the bite of Takshaka. The Bhagabata was subsequently recited by Sree Suta who was present at the recital of Sree Shuka, to sixty thousand Rishis who met in a great assembly for the purpose at Naimisharanya.

But in course of time the Bhagabata religion in its pure form was forgot by the people of North India where Sree Krishna had manifested His Transcendental Activities towards the close of the Dwapara Age and where the theme of the Bhagabata was revealed to Sree Vyasadeva. We have to travel down the ages to find the revival of the eternal religion in the far South of India when in the twelfth century of the Christian Era, Sree Madhvacharyya taught the worship of Boy-Krishna. This form of the worship of Sree Krishna developed into the first offshoot of the realisation of the full loving service of the milk-maids of Braja in Sree Madhabendra Puri, a successor of Sree Madhva in the line of disciplic descent. Sree Krishna Chaitanya recognised the superiority of the system of Sree Madhva by exhibiting the Pastime of receiving initiation in to the order of Sree Madhvacharyya from

Sree Ishwar Puri, the disciple and spiritual successor of Sree Madhabendra Puri.

But the Theme of the Amorous Pastimes of Sree Krishna in Braja had been revealed to a few eminent devotees before, and in anticipation of, the Advent of Sree Chaitanya. The Poets Sree Jayadeva, Sree Vidyapati, Sree Billwamangal Thakur and Sree Chandidas had sung the Amours of Sree Sree Radha-Krishna with much fuller details than is to be found in an explicit form in the Bhagabatam. All this had, however, been only a preparation for the real Sun-Rise. The Advent of the Supreme Lord Sree Krishna Chaitanya was necessary in order to make available to all persons of this world real access to the fullest meaning of the Pastimes of Braja. The Career of Sree Krishna Chaitanya offers the only exposition of the teaching of the Bhagabatam in the form that is practically intelligible to the people of the Iron Age. The Transcendental Career of Sree Chaitanya is again unintelligible except in terms of the activities of His constituents.

His Divine Grace Paramhansa Paribrajakacharyya Sree Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj is the tenth Acharyya in the line of succession, of the spiritual teachers of the only eternal religion, from Sree Krishna Chaitanya. He is the ninth in the line of

spiritual descent from Sree Rupa Goswami, who is the original exponent in a clear and systematic form of the function of pure loving spiritual service in all its gradations, having been taught the same for the purpose by Sree Chaitanya Himself.

Meanwhile from a period long anterior to the time of the Advent of the Supreme Lord Sree Krishna Chaitanya, the North of India had been the scene of various non-theistic movements. The Elevationism and Idealism of the different philosophical schools professing allegiance to the Vedas and the atheistical cults of Jainism and Buddhism, specially the former, had brought about the almost total suppression of the Theistic tradition embodied in the worship of Vishnu the supremacy of which had been an admitted fact at least from as early as the age of composition of the oldest hymns of the Rig Veda. Mathura became, as the result of these later movements, the chief centre of the non-theistic propaganda.

The revival of the Vishnuvite religion came from the South and was carried on by the schools founded by Sree Vishnuswami, Sree Nimbarka, Sree Ramanuja and Sree Madhva respectively. The Alvars, who had also preached pure Theism, appeared in the South from a period as early as the Christian Era. Sree Vishnuswami

belonged to the third century before Christ.

The Vishnuvite revival was opposed by an attempt to justify polytheistic or henotheistic worship by the formulation of an impersonal interpretation of the Brahma Sutra which gathers up in a systematic form the Theism of the Upanishads. This school of non-distinctive cognitive Monism, which had a very early origin, attained its climax, also in the South, at the hands of Sri Shankaracharyya. This school gradually obtained the position of popularity by its alliance with the worship of the plurality of gods that prevailed among the masses. The alliance that was thus established between the Upanishads and popular worship of the various races inhabiting the vast country was needed at the time for preserving the existence of the Vedic tradition against the open and bitter hostility of the Jains and Buddhists. It was, therefore, something more than merely patriotic service that was rendered to the country by Sri Shankaracharyya.

But the evil effects of the work of Sri Shankara and the Monists who followed him did not take long to manifest itself. The henotheistic religion sanctioned by the monistic interpretation of the Scriptures proved the most formidable obstacle in the way of the establishment of the pure Theism of the

Upanishads rendered otherwise practicable by the defeat of Buddhism and Jainism by the politico-religious policy of Shankara. The henotheists after the time of Shankara were not at all prepared to admit the supremacy of the transcendental worship of Vishnu. They, on the other hand, showed a preference for the worship of Rudra as director of the mundane destructive Energy. This preference had, indeed, been forced upon Shri Shankaracharyya by the necessity of adopting a show of conciliatory attitude towards the similar but deeper Nihilism of the Buddhist cult and the Ego-worship of the Jaina creed.

Sri Krishna Chaitanya accordingly designates Shankara as a veiled Buddhist. Sri Ramanuja and Sri Madhva condemned the teachings of Sri Sankara in the most uncompromising terms. After the age of peril was over the system improvised by Shankara to meet the crisis was interpreted by his followers in a way which was not in accordance with the real purpose of Shankara although it was in seeming accord with the superficial sense of his writings. But it should be possible to read between the lines and separate the temporary but, under the circumstances, useful portion from the permanent sections of his writings. It is possible to allot his proper place to Shankara among the exponents of the

Scriptures in the light of the teachings of Sri Chitanya Mahaprabhu.

The fact is that there cannot be a really perfect synthesis till the highest form of service is unreservedly admitted as the only goal of all spiritual endeavour. The undeveloped theism of the pre-Bhagabata Schools naturally failed to solve all doubts and difficulties. The fully developed Theism of Sri Chaitanya provides the golden bridge by which it should be possible for all to safely cross all the acrimonious religious controversies that have prevailed in different ages and countries. The fullest exposition of the Pastimes of Sri Brindaban offered by the tran-

scendental career and teachings of Sri Chaitanya Mahaprabhu provide the only complete solution of all religious differences and difficulties that have proved to this day the source of all the miseries of this world.

His Divine Grace has accordingly invited the co-operation of all persons, irrespective of caste, creed, colour, age or sex, with an unprejudiced mind, in the devotional function of the circumambulation of the Holy Sphere of Braja for being enabled thereby to realise the true nature of the perfect and universal form of the most intimate service of the Personal Absolute Sri Krishna.

Teachings of Shree Rupa Goswami .

(Discourse at an interview with Dr. Magnus Hirschfeld of Berlin on 18. 9. 31)

HIS Divine Grace on being approached with the question, "What are the main features of your teachings", was pleased to speak out in reply for about an hour. The words of His Divine Grace's reply as far as secured are given below.

"We are agents who require help from outside to sustain our existence. The help that is coming to us at present is inadequate. Inadequacy is the nor-

mal condition of the present atmosphere. By examination by our rationalistic principle we require more help than our friends offer. We have five senses to pick up the knowledge of the present world. As seekers of the Truth we require that we should be endowed with more knowledge. Our thirst is not quenched by the ordinary knowledge deducible from sense-perception available from the empiric professors.

This impulse leads us to enquire as to how we can have more knowledge than can be had here.

We are also found to believe that there is agency who is not furnishing the requisite knowledge because we are proving ineligible for admission to the plane of adequate knowledge. This is the source of the theistic conception regarding necessity for the existence of the Absolute Knowledge as distinct from the knowledge of apparent truths. Hence also the conception of the necessity of the coming of the special agent of the Absolute Knowledge as our thirst is never to be quenched by the supply of the agents of empiric knowledge who alone are ordinarily available here.

We should seek for the fountain-head of all knowledge. If we do not do so we find ourselves poorly supplied. Our capacity for retention of knowledge also leaves us when we choose to be conversant with local, temporary, apparent truths. The symbolical deceptive knowledge is presented when we neglect to seek the connecting thread of all knowledge. Time comes when our physical equipment parts from all its seeming possessions.

The Theistic conception refers to a Fountain-Head where Knowledge is Full, Ever-existing, can impart incessant Bliss. We are pleasure-seekers through the senses. The empiric view does not

offer the facility to supply us with incessant Bliss.

There must be a Theistic view. We have to scrutinize the Position of Absolute Knowledge, Existence and Bliss required by us. We must seek for the place where the Absolute Knowledge, Existence and Bliss is to be had.

In Mathematics we get glimpse of the fourth dimension. We are practically restricted to the third dimension by our senses except for a very hazy idea of direction only. Unless the Fountain-Head could be traced we cannot cease from seeking or from being debarred and led astray from Knowledge that supplies an enduring basis for true existence. We are thus compelled by the very direction of all our activities to seek after things which should be called Absolute. Or, to sum up, as we pass our days in the non-Absolute region we should have the impulse to have access to the transcendental region where these dimensions are an inclusion and nothing an exclusion.

If we are not to have Full Knowledge, Un-ending Life, Un-interrupted Bliss, this life would be pessimistic existence. We shall then submit to be born, grow and pass away without tackling the inadequacies of the phenomena.

We should trace the Fountain-Head, the Real Cause from Whom all these

have emanated, not being content with the Agnosticism that prevails more or less at present.

We should seek for more knowledge than we get from our senses. We hope that some clue of the transcendental world should be received by us through a particular process unknown to men with sensuous habits who are busy with phenomena only, concocting many ideas about the future life. Some subscribe to metempsychosis, some to this only life, for completing all preparations for peace at the long end. These varying opinions do not satisfy for the reason that they are secular. The tentative solutions offered by Speculative Philosophy are tainted by this radical defect. They give particular views that do not satisfy, being based upon mundane condition investigated through the senses.

The Absolute Knowledge possessed of all Knowledge, Existence, Bliss can give all that we are in need of. We are not in a position to advance one step beyond these three dimensions. We are restricted to the partial view. We cannot get the whole impression of a globular sphere at a glance. Some turning or transformation of the angle of vision is required for the purpose of getting the full view. We get the view of only a quarter of the all-round. We see 180° at a time. If we require to see at our backs we have to turn our

head to that direction. Then half the sphere is exposed.

At a glance we see only a quarter of the sphere of existence. So we are lacking in simultaneous grasp of the whole idea. We should not, therefore, turn Agnostics etc. When we fail to have the full view fully at one time we should know that our determination of self is but an infinitesimal part of the Fountain-Head from Whom many things have emanated. We should on the contrary, trace Him from where deviation is not possible. Challenging part is to have no lien to deviate from the Fountain-Head.

Any deviation is only part and parcel of phenomena, not the whole thing. The immanent and transcendent are ignored. We engage in one thing with the whole attention, but the exposition of the thing gives a partial idea. If the attributions are eliminated the original thing is to be sought in which many things are incorporated. Incorporation itself gives very little of the whole Integer. The Absolute Truth is thus defined. 'The Absolute Truth reserves the right of not being exposed to our senses.' Our senses fail to get at the whole thing at a time.

Our brain cannot accommodate Fullness. Ever-existence beginning or ending of time. So the Position of the Absolute should be traced in the Person of the Absolute. The Absolute was in

the beginning, is posting every present phenomenon that will disturb the process of transformation and will destroy the phenomenal position. All knowledge will be distinctive and will destroy and put a stop to these things.

But that thing should be traced out. We should acquire the conception of the thing through the senses at present. Sound gives impressions of objects at a distance, like abstracted ideas from the concrete. Abstract ideas like clarity etc., in a subtle form tend to captivate the brain in favour of perception and conception of things through the senses. Sound conveying impressions of phenomena requires corroboration from the four other senses and the mind as well.

We reject sounds whose validity is required to be testified to by the other senses. The transcendental sound has got a distinctive character. The sound from the fourth dimension received by the ear has got a special potency to clear out all restricted ideas and to include everything of phenomena. Present sound is meant to be restricted to the third dimension, to be transcended by the fourth and higher dimensions. The transcendental sound clears out all impediments that block the path of the sound.

The idea of immanence cannot be secured unless we break down the molecules. Unless we break them we cannot go to the other side, transcend

time and space. That sound will give a clear signal, a free path, by which we can make some progress towards the Absolute. That sound should be received through instruction. It should not be confounded. We should undo what we have received hitherto. There will be no loss. The distinctive feature of that sound is that it should incorporate all reciprocal objects along with the sound. That sound should not be neglected for the distinctive reference of coming from there as it will include all and should be coming with all sorts of potencies to clear out all sorts of un-aesthetic and wrong impressions received from our aptitude to enjoy the world which should not hamper our progress towards the Full and Eternal.

We are only showing our natural aptitude and should not be denied. We should be lending our ear to receive the transcendental sound. We should stop all our senses for the time being and receive the things and not merely their attributions. The transcendental sounds are given us by the Fount-in-Head Who can take the initiative. He is not 'It.' He is to be targetted as Male-Moiety of the things, of the subservient phenomena. The transcendental sound should not lack any part of the Integer.

The transcendental sound is equipped with All-potency. As the potency of

sound is restricted we find diverse existences in different things and are not in a position to receive things in full. Partial conceptions also make us forget. We should shake off all other ideas and thoughts for the time being. When we receive the transcendental sound from the transcendental region the messenger will not bother to impart any worldly ideas as the living sound is full, including all words and ideas of this world. We expect the Absolute Language flowing into the ear which will include all languages. If we behave otherwise that sound cannot communicate itself to us.

The transcendental sound has got innumerable potencies. It has power of delegating power to us to receive all of it. When it comes from an unknown region it should first inject such power to our feeble receiving instrument as would enable us to welcome it. We must not show a challenging or rejecting attitude as we are liable to do towards advice gratis.

We should know that the transcendental sound has the necessary potencies that require to be vested in us, all sorts of puddings and consumptions, to enable us to neglect the other senses. Our eyes, nose, etc., will be regulated by that sound. This is not hypnotism or mesmerism which give anthropomorphic ideas. These are altogether beyond the human scope. They should charm and

transform the human. They should not depend for any help from the senses or empiricists restricted to their poor rationalistic expedition only. Such help cannot be effecting, can only hamper, when transcendental sounds will be flowing into our ears from an agent who will inspect whether we require mundane supplies.

The transcendental sound will carry all the requisites necessary for receiving the sound. We should simply patiently wait through the whole of our life. The transcendental may come through a human and all other agents, if we are ardent, if we require his help, if we unconditionally surrender everything acquired by the empiric method, if we dismantle the constructions accrued during the empiric period. If we do not dismantle them there will be no eligibility for receiving the transcendental sound.

The transcendental sound will be coming out of the Initiative Faculty of the Unknown. He is precluding us from the sound. Whatever submits to our senses are Nature's product. When we engage our senses we fail to make progress because we have not dismantled all culture, even all aesthetic culture of this world. If we are desirous of catching the transcendental sound we shall be prepared for the time being to suspend all sensuous activities and wait for the transcendental sound to include all.

If we ignore the Cause of Causes we miss the opportunity to receive the transcendental sound. As present people are engaging in materialistic activities we wish some sort of elementary culture to be introduced to make them progress in the line of the full existence. Spiritualists in every part of the world are busy in threshing the subject by deferring wrongly to the mundane reference. True spiritualists speak out all to persons who are incredulous. This incredulity will be slowly removed by the transcendental sound. If the speaker utters anything mundane it will not lead to the transcendental position.

If we are fortunate to receive the sound that is beyond the human scope we should listen to it. God-head sends down His mes-sengers in symbolised figures to give us if we are at all really sanguine, ideas of the Absolute. It is only then that we would be enabled to make any progress. This fortune is now denied to all who have love for transformable things.

Persons desirous of having the view of the whole at a glance should have their access through the transcendental sound only and not through the senses. The distinctive feature of that sound is that it carries all sorts of information and potencies that would give us facilities to welcome the sound. Those who neglect to attend to that sound

would be unmindful of the Fountain-Head. They would be engaging in the plight of intellectual activities in this material space that cannot accommodate spirit. They would be apt to carry gross things there to enrich that region. But the lanterns are not necessary for seeing the Sun.

The lanterns are useful for seeing things in the dark. It will only encumber and obstruct if we carry the knowledge and acquisition of this world for progress in that region. We may be very simple in our habits, may be very poor in our linguistic equipment, but when the transcendental sound reaches our ear that will clear up all dirt of our ear accumulated by previous receiving of the mundane sound. This will be secured in the company of persons who are sanguine to restrict their whole activity to the transcendental process. If we pay some fee to the scoffing atheists, to the professors of empiric wisdom, to the builders of the temporal structures, etc., these partial donations in exchange will not give us the whole thing. We should not think of bartering at all. The transcendental sound does not require any earthly postages for its communication.

We must not neglect the transcendental sound freely transmitted by the agents of the Absolute. We find ourselves interested in many things that are not known to us. The doctors

do not know the remedies of many diseases. We require no monetary value in exchange for transmitting our message. We live a simple life and require little help from others in the way of scientific facilities. As we have got our ear we can receive the transcendental sound and vocalise the same to any intelligent person who may hear us.

This will not be accessible to persons who have very little culture, who are engrossed in sensuous engagements. But we expect the intelligent section to make some preparatory progress towards a region of which we are essentially in need. In these days of materialism we are simply puzzled by these high-thinking views. We are trying to do much to enrich the human

intellect. But we are startled when we are told to look beyond. This is silly.

We want to rouse up the true mentality of the civilized world for requiring help. The secular help cannot appease our hunger. The transcendental help can. We intelligent people should receive the transcendental sound. We are now vitally concerned in this as every one is engaged in exploring ways and means for getting rid of our present unbearable inadequacies. We should spare a portion of our time to receive those sounds.

I am too poor in language to convey to you what I have to say. I do not know whether I could give any little idea of what I want to.

Some Impressions of the Exhibition of Theistic Education

(*By an Eyewitness*).

THE Exhibition of Theistic Education organised, under Guidance of the present Acharyya of the Gaudiya Vaishnavas who follow the Supreme Lord Shree Krishna Chaitanya in His interpretation of the theory and prac-

tice of the service of the Absolute enjoined by all revealed Scriptures of the world, by the Gaudiya Math of Calcutta, remained open to the public every day from 7 A.M. to 10 P.M. from the 6th to the 23rd of September, 1931.

No gate-fee was charged and no persons were disallowed on the pleas of caste, or colour. It is a reasonable estimate that in course of eighteen days no less than a million of persons obtained a view of the exhibits. Pamphlets in Bengali and English were circulated at a trifling price describing the principles demonstrated by the arrangement of every separate stall aggregating eighty-five, devoted to the exposition of purely spiritual subjects selected from the whole body of the Scriptures. Notwithstanding the phenomenal rush of spectators of all classes and conditions there was no untoward incident during the whole period of display. These details may serve to convey to the reader some ideas of the phenomenal external success of this wonderful attempt to provide truly Theistic education on a popular scale by an intelligible scientific method. The English pamphlet has been published in this journal. It will give the reader an idea of the inner meaning of the demonstrations.

It may be asked if this inner meaning was also accessible to the casual observer who was hardly in a position to devote much of his time to the close examination of such a large number of stalls. To the average visitor in most cases the demonstrations presented an opportunity of going over ground more or less familiar. The visitors had to be

content with a cursory glance at the brief labels, announcing the subject matter of the stalls. Those who had perused the pamphlets or were led round the stalls by the guides who explained the subjects, could of course compare the system of faith set forth by the Exhibition with their own previous convictions and arrive at diverse opinions regarding the Exhibitions in accordance with their different individual temperaments. But none of these results meet even the minimum expectations of the organisers.

The Acharyya teaches the Absolute Truth. He does not want the spectators to regard the Exhibition through their erring senses under the guidance of their erring minds. Neither does he want the visitors to speculate on what they see in any way that they like. He wants them to be prepared to experience what is absolutely inaccessible to their present senses and mental outlook. Any person who visits the Exhibition in accordance with the intention of the Acharyya, is likely to find himself on definite track of the Absolute.

This is the sum and substance of what the pamphlets have to say. Neither the pamphlet, nor the exhibits are claimed to be able to reveal their real incoming to the irreverent or sceptical critic who is not troubled by any diffidence of his capacity to approach the Absolute. To such fully eclipsed

particles of the Marginal Spiritual potency of the Absolute the gates of the realm of the Truth ever remain completely shut.

The transcendental nature of the Exhibition organised by the bonafide Acharyya may win universal recognition only when the fury of the empiric campaign against Truth will have abated a little allowing the average unsophisticated person an opportunity of listening, without decided bias, to the words of the transcendental messenger. All persons, children, youngmen and old men,—will then be in a position to understand that it is nobody's interest to offer the sceptical attitude to the messenger of the Truth. The proper function of scepticism should be exercised only towards the pseudo-teachers of the ephemeral and hypothetical. The day when this will be generally recognised may not be so far distant as avowed opponents of the Truth are pleased to imagine.

If the proper attitude of reverential submissive attention is offered to the words of the pure devotee of Godhead the child will be as much benefitted as grown-up men. This is because the appeal of the devotee is made to the soul who is not hampered by any conditions of physical or mental existence. The awakening of the soul is brought about as soon as the mind and body stand out of the way of the soul.

This real significance of the spiritual Exhibition manifested to the view of erring humanity by the causeless grace of the Acharyya is dawning slowly upon the awakened conscience of the people. A universal remorse is being slowly experienced for the previous neglect of the rare opportunity, provided, after ages of travail brought on by deliberate sin, for the complete redemption of all souls by the unsolicited grace of the Best-beloved of Krishna.

It was, indeed, an unwelcome surprise to the race of iconoclasts who pretend to be worshippers of the impersonal, to be told by the Acharyya in such an effective way that there can be no such thing as conditioned existence except as a condemned derivative of the Absolute who is the one real existence, the unwilling source of all mundane aberrations, supremely concrete in His Activities and willing to manifest Himself to the view of mundane spectators, who are anxious to approach Him in the spirit of service, in the figures of corresponding concrete mundane entities, for the redemption of those who submit to be saved by Grace, but retaining in all His purity His own Spiritual potency. This Spiritual Event of the Descent of the Transcendental on the mundane plane is brought about by the agency of His bonafide devotee in furtherance of the Divine Will.

The Theistic Exhibition differs from the mere lifeless, symbolical representation of the realm of the Absolute. If an empiric scholar of Srimad Bhagavatam and Sri Chaitanya Charitamrita conceives the idea of conveying the meaning of the Scriptures by means of scenic representations the result will be lifeless and ineffectual and will never impart any actual spiritual experience. To go round such a show may be effective in the empiric sense which is only calculated to delude. Regarded from the point of view of the empiric scholar the Theistic Exhibition organised under the guidance of the Acharyya may appear to be on a level with his own futile performance. It is possible even for such a deluded person, if only he is inclined to pay his unbiased attention to the words of the Acharyya explaining the truths revealed by the Exhibition, to be convinced as far as his limited powers of understanding allow, of the categorical difference between the spiritual activity of the devotee of Godhead and the mundane performances of a conditioned soul who has no real access to the Divinity.

* The bonafide Acharyya does nothing that has not been already accepted by Krishna. This must needs be so by reason of his perfect serving disposition, his possession of the requisite spiritual faculties and his constant responsive

communion with the Absolute personal Godhead. These conditions make all activities of the Saviour Acharyya possess the full redemptive efficacy. No particle of the activities of the bonafide Acharyya is less than the manifestation of the living All-perfect, notwithstanding the appearance of mundane grossness that his activities choose to display to the view of those pedants who are utterly averse to the service of the Absolute.

This may be puzzling and appear as even self-contradictory to the judgment of atheistical ignorance. But to one who allows the full play of his own rational faculty the categorical nature of the difference between the Divine performances of the bonafide Acharyya and the mischievous antics of the graceless atheist must be as clear as the day. The malicious imitations of spiritual performances and criticisms of the doings of the Acharyya by the enemies of Godhead, are calculated to lead astray only those unfortunate persons who are themselves deliberately indisposed to exclusively serve the Absolute Truth by means of all their faculties.

Another equally unwelcome surprise was offered by the Exhibition to all those self-satisfied hypocritical sectarians who maliciously pretend to honestly despair of any final reconciliation of the diversity of religious opinions that have been disturbing the peace of the world

for all time. The Exhibition offered a complete synthesis of the teachings of all revealed Scriptures of the world. Had this been otherwise the bonafide candidate for the service of the Absolute would have the most cogent reason for disbelieving the spiritual character of the performance. All the Acharyyas (practising teachers of the commanding Word of Godhead), belong to one and the category of unconditional servants of the Divinity. They are the perfect living mediums for the full manifestation of the Will of the One Supreme Lord to the clouded vision of conditioned souls. They do not stand in the way of one another. It is the pseudo-followers of the bonafide Acharyyas and hypocritical admirers of false prophets who alone are obstinately bent upon detecting differences where none can really exist. Mankind should be wiser after their long bitter experience of the tactics of these eternal dupes of the Deceiving Energy of Godhead, and cultivate the wholesome disinclination if continuing to remain the willing victims of these enemies of God and man as they have undoubtedly been proved by their activities in the ages gone by. The progress of the race in the direction of true rationalism is on its trial and may it constantly pray for the unambiguous mercy of the Supreme Lord, manifested

by all the bonafide Acharyyas, to be delivered from the eternal plight.

The familiar dodge of all confirmed sectarians is to represent their own narrownesses as the only non-sectarianisms. They should be able to convince nobody except persons who are deliberately pledged to sectarianism against the dictates of their free reason. The sectarianisms of the present age represent both ecclesiastical and empiric varieties. It will be necessary from the seeker of the Truth to steer carefully between these modern Scyllas and Charibdyes. Real non-sectarianism admits the distinctive Name, Form, Quality, Activity and serving personalities as the eternal paraphernalia of the Absolute. The impersonalists have been dogmatically preaching that non-sectarianism must be smothered to death by being deprived of all its distinctive features which are of the essence of the Absolute. This counsel for depriving the Absolute is preferred by those unfortunate delirious persons who are prepared to commit suicide to avoid being restored to their natural healthy state. It has never been possible for any person to subsist on the mere abstraction of nothing particular, the goal that is proposed by the empiric impersonalists of the different camps.

Transcendental Geography

THE praises of the Holy Land of Bharatvarsa are sung by the Scriptures but are liable to be grossly misunderstood by empiric commentators. It has often been supposed by such persons that the Holy Land means the Land which has got sacred associations for the reason that certain ritualistic practices of religion had been performed in the country by the former generations. This interpretation keeps the Land separate from the functions and regards the function itself as having been performed on the material soil of the country. If the Scriptures are studied with an open mind it will be found that they never intend to convey any such materialistic ideas. They plainly mean that the Land itself is as sacred as the function and that both possess the same transcendental spiritual nature.

It is our purpose to study the implications of these clear statements of the Scriptures. Gya, Benares, Prayag (Allahabad) and Mathura are most important landmarks in the religious Geography of the country. But before we proceed further it is necessary to make it clear to the reader that the transcendental has nothing to do with the material. The mundane tract of land

bearing the name of India is not the spiritual realm in which Krishna's Pastimes are eternally displayed. So it is not a national prodilection that should be suspected in the attempt to arrive at the scientific explanation of the Scriptural statements bearing on the Holy Land of India. The utmost concession that can be allowed to the Indian national sentiment is that the Land of India has been favoured by the manifestation of the Pastimes of Krishna and that the record of the Event has also come down to us intact. In this respect India may be considered as a specially privileged Land in the whole World. But because the Sun happens to be shining on India at this moment India need not, therefore, be regarded as possessing the monopoly of the light which it is privileged to receive from the only common Source of all illumination of this earth. The sages of India were, indeed, privileged to disseminate the light which they received from the transcendental Source and in this sense the Land, as having been blessed by the feet-dust of the servants of the Lord, may be rightly regarded as Holy Land.

But there is also really such a thing as the transcendental realm and this

realm has also got its specific divisions constituting its various constituent spheres. These are part and parcel of the transcendental events and descend to the plane of this world when the Divine Events manifest their visible appearance.

The sacred streams of the Ganges and the Yamuna correspond to the two correlated paths of reverential regulated service and confidential spontaneous free service of the Divinity respectively. Prayag stands on the confluence of the two streams and marks the parting of the ways. Mathura, situated on the Yamuna, is the centre of the realm of the non-conventional intimate service of Krishna. Benares which is located on the Ganges farther down than Prayag, is the head-quarters of non-distinctive empiric idealism. The empiricists (jnanins) of Benares seek to control the activities of the peoples located on the lower course of the Ganges who are given to fruitive work (worldly activity). Gya is the centre of fruitive activity. The stream of Karmanasa (destroyer of fruitive activity) flows between Benares and Gya. After fruitive work is given up on the realisation of its worthlessness from the point of view of empiricism, or knowledge born of experience, a person still continues in an undecided mood to move for a time along the accustomed path of regulated service. But a decision is sought to be forced

upon him at Prayag. He is there offered the definite choice of pursuing the regulated course or embracing the freedom of non-conventional spontaneous service. If one persists in his former course he will lose himself in the barren heights of the Himalayas to be absorbed in the Absolute. The regulated service can have a real meaning only when it is a preparation for the spontaneous service of Godhead. No rational scheme ever provides a perpetual condition of tutelage as the normal state. When empiricism fails to realise its own essentially probationary nature after it has been given a fair chance it quickly degenerates into a rooted aversion for the service of Godhead. Above Prayag it is not necessary, nay it is positively harmful, to pursue the very course that is enjoined by the Scriptures when a person is voyaging up the Ganges for reaching Prayag.

Persistence in the regulated course ends logically into a slackening followed by the final loss of all individual fruitive activity. The point of stagnation is reached at Benares. Thereafter the seeker is in urgent and immediate need of finding a new standing ground. This need is real and is capable of proper satisfaction. But he will not get any help in this direction from his empiric or canonical advisers. He should now seek the guidance of the pure devotee of Krishna. His passage of the Ganges

to Benares should have enabled him to impress this need on his mind. If he has performed the voyage in a mechanical way he will be the confirmed slave of the disposition of inertia produced by his past thoughtless activities. Nevertheless Sree Rupa awaits at Prayaga to impress the imperative necessity of accepting the change of course by being initiated in the free service of Krishna represented by the Yamuna. If one does not avail of the help of Sree Rupa he is finally left without any standing ground of his own. It may be the deliberate choice of infatuated empiricists who choose to follow the Scriptures by the dictates of their own limited understanding, but is nothing short of utter self-destruction.

The proper transcendental Geography begins when the soul, freed from the fetters of the Deluding Energy, has also passed through the undifferentiated stage of spiritual enlightenment. Arrived in the concrete spiritual atmosphere of Parabyom the pilgrim to the Feet of Shree Krishna begins to see things for himself. For sometime he is unable to shake off the sense of awe and of gratitude for his most amazing deliverance from the clutches of the Deluding Energy. But on closer acquaintance with the denizens of the Realm of the Absolute he gathers confidence, hope and joy till he is thoroughly acclimated to the New World. It is at this

stage that he is privileged to begin the service of Sree Krishna Who manifests His Eternal Birth for such a devotee in the prison-cell of Mathura, the then capital of Kansa, King of aggressive atheistical empiricism. Thenceforward the devotee serves Krishna till he attains the highest limit of intimacy by being admitted to the confidences of the milk-maids of Braja.

In Parabyom or Vaikuntha the devotee worships Sree Sree Lakshmi-Narayana by the method of distant reverence. Sree Sree Lakshmi-Narayan are eternally unborn Divine Pair reigning over Vaikuntha in all the Majesty of Power. Above the Sphere of Sree Sree Lakshmi-Narayana is located the Sphere of the Realm of Sree Sree Rama-Seeta where the Unborn manifests His Birth. Next above the realm of Sree Sree Rama-Seeta is that of Mathura. Sree Sree Rama-Seeta are also served by the method of reverential obedience less distant than that by which Sree Sree Lakshmi-Narayana are worshiped in Their sphere of the absolute realm. From Mathura onwards reverence is subordinated to confident affection. Nothing less than the service of Sree Krishna as in Mathura can satisfy the natural hankerings of the pure soul.

There is, indeed, the reverential service of Krishna in Dwaraka which resembles that rendered to Sree Sree Rama-Seeta with this important difference that the

former is not hampered by the monogamous ethical limitation being imposed upon the Absolute in pursuance of the moral idea of this perverted existence to which the conditioned soul finds himself strictly confined. The atmosphere of Dwaraka is freer than that of Ajodhya ; but in Dwaraka Sree Krishna is also served as King. In Mathura Sree Krishna is accessible to all persons who want to serve Him at all. In other words, it is only in Mathura that one may have the full sight of the Absolute Person as He is.

The point how India comes to be so closely associated with the transcendental Geography is elucidated if we only bear in mind the fact that Godhead manifests His Appearance on the mundane plane with all His Paraphernalia which includes also His Eternal Realm. Of all the countries of this World India alone possesses the recorded tradition of the Appearances of the Divinity. Mathura, Dwaraka, Brindaban are not mundane localities in reference to the Pastimes of Sree Krishna. It is no doubt inconceivable to the limited understanding of the conditioned soul how those places can be supposed to possess any distinctive spiritual significance of their own. The very names of these places are declared by the Scriptures to possess the full spiritual value. But the conditioned soul cannot realise the spiritual nature of the

localities. The empiricists are, therefore, insistent that the statements of the Scriptures are to be understood in an allegorical sense.

The conclusive reply to all such objections is based on the principle of transcendental epistemology. The Absolute cannot be approached by means of the mundane either as medium or instrument. If it should be possible to serve Krishna He should be also approachable by conditions of the mundane plane in some inconceivable way. The Scriptures declare that Sree Krishna was pleased to make His Appearance on this mundane plane in a visible Form. We are informed by the same authority that Sree Krishna subsequently manifested His Disappearance from this world. The Disappearance of Sree Krishna means the simultaneous disappearance of all His Paraphernalia, including the transcendental realm. So long as Sree Krishna was placed to remain visible in this world the lands of Mathura, Dwaraka and Brindaban or any other part of India, to the extent that they were the scene of His visible Activities, should be regarded as having been identical with the corresponding regions of the Absolute Realm. But after the Disappearance of Sree Krishna these lands also necessarily ceased to retain the spiritual nature which they had exhibited during His Appearance.

But the Descents of the Divinity, according to the Scriptures are eternal, implying their substantive continuance even after They have ceased to be visible to all persons. The invisible existence of the transcendental regions of Mathura, Dwaraka and Brindaban of Sree Krishna to this day and for eternity on this mundane plane would imply the distinctive spiritual quality of the correspondingly visible mundane localities. The two, of course, need not be identified. But neither need the close correspondence be wholly overlooked. Those who choose to regard the mundane as identical with the spiritual localities, commit thereby only one of the various forms of offences against Godhead by supposing Him and His to be identifiable with limited, unwholesome, corresponding mundane entities. But it is possible to steer clear of this difficulty without ignoring the substantive existence of the corresponding invisible spiritual localities whose view is available through methods of endeavour rendered possible by the existence of the visible localities. The visible localities may be admitted to possess this symbolical and auxiliary value not in the allegorical or sentimental but substantive sense.

The other places connected with the

Activities of Sree Krishna may also be allowed to possess corresponding spiritual efficacies in the above mentioned symbolical substantive sense. This need not disagreeably surprise any persons who may be disposed to believe in the equal or superior spiritual quality of his own particular native land. Such persons will find all the consolation they require when they are reminded that Sree Krishna with all His Divine Paraphernalia eternally indwells every atom of this mundane world. But this immanent aspect of the Absolute alone is to be experienced in the concrete and abstract entities of the world. The transcendental aspect also, however, makes its periodical appearance in a visible form on the mundane plane. The records of such appearances have been actually preserved in India. This tradition enables us to use the geography of the country for the purpose of the symbolical substantive worship of the Supreme Lord. It also helps to dissipate the contentions of those idealists who hold that Godhead is inaccessible by any visible form of activity, thereby attempting unwarrantably to assign to the mental activity an equality of level with the spiritual function.

Scraps and Scribblings

TWO sorts of temperaments lead the activities of animated beings. One thought advocates the stupefaction of the animation ; where as the other is fond of maintaining the progressive manifestation. When the tracing work of the Fountainhead is at issue, the latter is found to retain the manifestive Energy of the Fountainhead, and the former goes on targetting the origin in non manifested agent. The two different predilections work side by side combating each other's flow. But this does not affect at all the Absolute position of the Fountainhead. Those impersonalists who are busy with stopping the intellectual motion in the final stage, differ from the view of another section of the group, who maintain that the Fountainhead should be fully intellectual and that there should not be any chamber of reciprocal situation among the sentients. The elimination of all barricades between the observer and the Observed, it is expected by the impersonalists, would bring them to their desired end of the fulness of Absolute Knowledge. By the side of the above two different views there is a third viz., that of the progressionists which also need not be discouraged by the Impersonalists. The very anthropomorphic idea that actuates the brains of all formulative

combatants, terminates in worldly non-personation ; whereas, the personalists do not vouchsafe the materialistic phase of the Fountainhead when they throw off the anthropomorphic invasions of the impersonalists.

The impersonalists in most cases are found to place themselves in the pedantic platform and are prone to discourage the views of the personalists by putting their imperfect conception of worldly empiricism. But this little bit of weak argument is quite inadequate to wipe off from the minds of the personalists the eternal existence of all knowledge and bliss. The Scriptures of both the parties involve conflicting views to each other with a result of condemning the opposite views. But the Fountainhead does not claim to submit to a particular view for its, his or her existence. The scorning epithets uttered through the lips of contending parties do not trouble at all the Absolute Fountainhead of the cherished conceptions. So the matter is left open for an individual to decide.

When we take into account the theme of the Personal Fountainhead we are found to shake off the Impersonalist as the material manifestation of this

universe enshrouds the transcendental background of unalloyed spirit. Though the personal aspects appear as imperfect or transitory in our present platform, still, if we trace the cause of such animation, we can not dismiss the idea of the Fountainhead not having possessed the progressive function of eternal manifestations. With this view, we trace the eternal relationship of the ever existing spiritual world. The indications present in us have been beautifully penned by the literatures in five different relationships. But when we speak of transcendental literature where Nature is manifestive, we find the Observed of all observers in One. The fragmentary parts that form the whole may be counted with the help of numerals and we can trace the eternal relationship between the One Whole and His conciliatory parts consisting of sentient and insentient components. The analytical process will show to build up again the synthetic philosophy. This relationship is delineated by the pen of the rhetoricians in five order, among which the Consort hood of the Fountainhead is one, besides four others viz., Sonhood, Friendhood, Masterhood and Concordanthood of the Absolute. All the different relations are not included in all religious revelations. Some theistic savants would not possibly admit the first two and half relationships on the ground of their being apparently

incompatible with their own reverential attitude ; but though at the first sight, they seem to be non-reverential and non-submissive, which are opposed to the servitorial functions, still the greater scrutinisers of theistic themes have discovered the revealed manifestations of all the five orders of relations referred to above. We are always tied by one of the five different relationships to every other entity in this world. When our loving tie is meant for the Fountainhead, we do not ascribe any plurality in the same, which would bring conflicting rupture by their different locations as experienced on this present human platform. When the Absolute Eternal All-knowledge desires through causeless grace to attract our eternal society, we regain our unalloyed existence which is void of all ignorance and wrong sensation. We sentient beings are apt to be misled by the duping influence of transitory limited things which cannot suitably cope with the activities of our pure souls. In the array of transcendental literature some interceptions are observed by the critic involved in his sensuous wranglings in the estimation of this mundane world's relativity.

-----.

Just now we are concerned about a book which passes by the name of "Radha Rasa Sudhanidhi". This book was written by the author of Chaitanya

Chandramrita, Brindaban-Sataka, Nabadwipa-Sataka, Sangita-Madhaba and various other sanskrit poems which have a very large circulation. His name is Shree Probodhananda Saraswati Swami who used to reside in Kamyaban in Muttra District during the latter part of his life, claiming to be an eternal service holder of the Divine Preacher-Prophet of Nadia Who had disclosed Himself to him as the Transcendental Manifestor of and identical with, Shree Krishna. In his early life the writer was an Andhra Brahmin whose forefathers had migrated to Shree Rangan in Trichi and had been settled in the Tamil land for a few generations. He belonged to a "Shree Vaishnava" family and was a Tridandi Sannyasi when he accidentally met Shree Krishna Chaitanya of Nadia at Shree Rangan where he picked up greater loving affinity towards Krishna, the Supreme Personal Manifestation of the Abstract Absolute.

This ascetic subsequently came over to Muttra side after embracing the eternal phase of unalloyed souls inculcated by the Supreme Lord Shree Chaitanya. He wrote several poetical treatises in Sanskrit verse and his works were appreciated by the highest theistic personage of the day. Shree Gopala Bhatta, one of the six most renowned Goswamins who lived in Brindaban, embraced the benign umbrage of this

savant. In his previous life the said disciple had been a nephew of this ascetic saint. This is admitted in Shree Gopala Bhatta Goswami's famous edition of the Vaishnava Smriti (code) Haribhakti Vilasa.

The book entitled "Radha Sudhanidhi" is found among the Radhaballabhis who ascribe the authorship of that work to their prime preceptor, one Haribanshaji. The book "Radha-Sudhanidhi" contains the very same verses, with the elimination of two or three, that are found in "Radha-Rasa-Sudhanidhi" from the pen of the vast erudite scholar and poet, the said Tridandi Swami Probodhananda Saraswatiji. Haribansha is alleged to be the first Guru of the Radhaballabhi sect of Mathura Vaishnavites. He has written only "Chourashipada" in the 'Braja' dialect which has been taken exception to by some ethical critics for their mundane quality. Haribansha's father was a Gauda-Brahmin of Devaban in the Saharanpur District. He was known by the name of Vyas. Vyas was in the service of the then Mahammadan Emperor. When his master was marching from Agra to Muttra Vyas's wife gave birth to a son at a village called 'Badh' near Mathura. His mother was known by the name of Tara and the son, being Hari's issue, was named Haribansha. This boy

contemplated to take to the life of an ascetic after his father had had two sons and a daughter. This resolution was baffled when he married two daughters of a Brahmin of Charthaval near Hodal and got Radhaballabh as the dowry from his new father-in-law. The Deity was installed in a temple near Kaliyadamana Ghat.

Haribansha is alleged to be one of the three disciples of Shree Gopal Bhatta Goswami. The allegation that was put forward by the Gaudiya Vaishnavas was that he used chewing betel on the Ekadashi day which is forbidden by the Shastras. This led his preceptor to cut off connection with the disciple. He was alleged to have lost his life for this act. His admirers and sons formed the Radhaballabhi Sect after his departure from this world.

As regards the writership of the work Radha-Sudhanidhi attributed to Haribansha, it has become a controversial point. The arguments are forwarded by the Gaudiya Vaishnava School that Haribansha did not write any book in Sanskrit, whereas, Shree Probodhananda Saraswati wrote some admirable books in Sanskrit. Moreover, according to Gaudiya interpretation, Haribansha was once a disciple of their community. The mode of Bhajan narrated in "Radha Sudhanidhi" is the same as that of the Gaudiya except for a little deviation in practice in the case of the present

Radhaballabhis. The Radhaballabhi sect does not claim any other book written by Haribanshaji. So it is easy for them, by omitting the submissive verses meant for Shree Krishna Chaitanya, to claim the same view with the Gaudiyas. The Vaishnava world knows perfectly well that the Gaudiyas have got the special feature of preferring the service of Shree Radhika to that of Shree Krishna Himself; specially, the Gaudiya Vaishnavas have a prior claim on this Bhajan to the later adoption by Haribansha. Since the days of Haribansha his followers the Radhaballabhis are not in a friendly mood with the Gaudiyas, though the descendants of Gopinath, a follower of Shree Gopala Bhattaji and a colleague of Haribansha, belong to the same society of Gaudiya Brahmins with the latter.

Mr. F. S. Growse called many a passage some 27 verses from "Radha-Sudhanidhi" and many a vernacular verse from "Chaurashipada" in his book "Mathura, a district memoir", written in 1882 when he was the collector of Balanda Sahar. We do not agree with his view when he went on to say—"In consequence of Haribansha's strong natural passions which he was unable to suppress and, therefore, invented a fiction to excuse, his devotion was all directed not to Krishna Himself, except in a secondary degree, but to his fabled mistress Radha whom he deified as the

"Goddess of Lust." The unethical views observed by Mr. Growse in Haribanshaji are also a proof of the authorship of Radha-Sudhanidhi being in favour of Tridandi Swa. Probodhanandaji as Vishnubhite Tridandins can not and do not claim any unethical principles. Mr. Growse went so far as to notice lustful attempts of Haribanshaji but he could not deny the eternal existence of the Consortship of Krishna and of unconditioned souls, though he mistook the transcendental plane to be identical with the terrestrial. "Radha Sudhanidhi" is an admirable book and bespeaks the

highest culture of transcendental love with personal Godhead. If this is not admitted, the eternal life of a theist would prove miserable and defective as in the case with the Rishis of Dandakaranyam. Theistic explorers should be able to find their way to proceed to the confidential plane of theism where the reverential aspect is more or less impeded through far wide rationalism. The Christian conception of Fatherhood has restricted theism on reverential principle and this has simple mundane merits and reverence for sensuous lower manifestations.

Opinion on Theistic Exhibition

The Exhibition is unique in character and has been arranged in a view to impart instructions in Vaishnava Theology in a very simple way.

P. C. Bagchi M. A., D. Lit
Prof. Calcutta University
9, Rustomjee Street,
Ballygunj.

unless these are placed before them in a manner which they can easily understand.

J. N. Sircar
Asst. Secy. Revenue Department.
Govt. of Bengal
14-9-31.

The Exhibition is unique of its kind and the arrangements of the exhibit and for the convenience of the visitors are excellent. Even an ordinary layman cannot fail to be impressed by the graphic way in which the inner meaning has been made intelligible to all by means of symbols and texts. No pain has been spared by the authorities to make the Exhibition success and they deserve the greatest credit for the immense good they are doing towards the uplift of the ordinary laymen who never think of such things

The Exhibition is so crowded that it was impossible for me to go round it ; this shows, however, that it has been attractive to the people, many of whom have been drawn even from distant villages, some even from other provinces. It must have been expensive but the expenses were certainly worth incurring as it has been done for the best cause, nothing less than spiritual and moral uplift of the mass.

Dr. B. B. Brahmachary D. P. H
13-9-31

We have viewed the Exhibition with much interest and enjoyment and are grateful for the very kind attention and time taken to explain the various exhibits.

Normah N. Besset.
Elizabeth Shamer.
3432 Alteera Ave
La Crescenta, California
U. S. A.

This Exhibition has enabled one to realise more fully the influence of the Chaitanya-movement in Bengal and to appreciate the devotion of those connected with it. We are personally grateful for the courtesy and kindness of those who have shown us the Exhibition.

F. F. Longman.
L. M. Society
Calcutta.

I had a great impression. Best thanks and wishes for your ideas and helpful teaching and workings.

Dr. Magnus Hirschfield
from
Berlin, Germany.
Calcutta.
18-9-31.

The Exhibition is very interesting and highly instructive. The exposition of Personal God is very appealing. The work embraces many activities which are beneficial to all societies and communities. The effort of the Math is very laudable.

(Mrs.) Raj Kumari Das
K. Bose
23-9-31,

It has been a great joy to me to visit this fascinating Exhibition and to listen to the learned discourse of the Swamiji who so very kindly showed me over. The Exhibition will, I am sure, be a source of great inspiration to the thousands who are visiting it. The genesis of Gaudiya Math in organising it, so well deserves all praise and admiration.

Dr. D. P. Goil.
Lt. Col. I. M. S.
Principal, Medical College
20-9-31.

I was greatly impressed by the Exhibition. No one can doubt that great skill, thought and trouble have been lavished to make it a success. It is calculated to drive home in a forceful way the truths which it is intended to impart.

Mahi Mohan Bose
M.A. (Cal), B. A. (Oxford).
23-9-31



Sree Sree Chaitanya Bhagabat

(Continued from P. 127 October, 1931.)

- 266 "I will deliver the *sadhus*, I will destroy
all the wicked ones ;
Have thou no fear but recite My hymn".
- 267 On beholding the Lord Srinibas wept
for joy ;
The fear of his heart left on receiving
His assurance.
- 268 All his limbs were pervaded with joy ;
He stood up and prayed to the Lord,
joining the palms of his hands.
- 269 He was endowed with the spontaneous
erudition of the great devotee ;
By command of the Lord he prayed as
the Lord wished.
- 270 There occurs in the Bhagabatam the
lifting of the stupefaction of Brahma.
Sribas hymned the Lord by first reciting
the same shloka ;
- 271 "I bow to thee, worthy of all praise, with
a Body possessed of the hue of the fresh
cloud with apparel yellow as the lightning
with pendants made of the gunja-twigs
depending from the ears ; with the Face
whose beauty is set off by the tuft of
peacock's tail stuck on the Forehead ;
With garland made of wild flowers round
Thy neck ; rendered transcendentally
beautiful by the symbols of the ball of rice
mixed with curd held in Thy hand
And the cane, the horn and the pipe of
bamboo ; with tender Feet ;—Son of the
Chief of the cow-herds."
- 272 "I bow to the Feet of Biswambhar,
With hue like that of the fresh cloud,
Whose apparel is of yellow colour.
- 273 "I bow to the Feet of the Son of Shachi
Whose ornaments are the new twig of
the gunja and the peacock's tail,
- 274 "My obeisance to the Feet of the
Disciple of Gangadas
With the garland of wild flowers, Whose
Hand holds the ball of rice mixed with
curd.
- 275 "My obeisance to the Feet of the Son of
Jagannath,
The Beauty of Whose Face surpasses that
of crores of Moons.
- 276 "Thou art He Whose ornaments are the
horn, the cane, the flute
And the pipe of bamboo ; to Thy Feet
I do obeisance.
- 277 "Whom the four Vedas proclaim as Son
of Nanda,—
Thou art He ; I bow to Thy Feet".
- 278 By the hymn of Brahma he prayed at
the Feet of the Lord,
He spoke all that came spontaneously to
his lips.
- 279 "Thou art Vishnu, Thou art Krishna,
Thou art the Lord of the Sacrifice.
The water from Thy Feet is the Ganges,
the best of all the tirthas.
- 280 "Thou art the Life of Janaki, Thou art
the Man-Lion ?
Aja, Bhaba and others are bees that woo
Thy lotus Feet.
- 281 "Thou art revealed by the Vedanta,
Thou art Narayana ;
It is Thou Who deluded Bali in the
Form of the Dwarf.
- 282 "Thou art Hayagriva, Thou art the
Life of the world ;
Thou art the Moon of Nilachal, the
Cause of everything.
- 283 "By Thy deluding energy who does not
go astray ?

- Kamala herself does not know,—with
whom Thou art ever joined.
- 284 "Even the Lord, Who serves Thee in
every way as companion,
Friend, brother, is himself deluded, not
to speak of any other
- 285 "Thou hast hurled me into delusion of
this false domestic life !
Being ignorant of Thyself my life has
been passed in vain.
- 286 "Thou hast deluded me by many a
stratagem
Thou carried my basket of flowers,
clothing and other articles
- 287 "That does not fill me with fear, listen
Oh ! Lord of my life,
As thou, the Lord, hast appeared before
my eyes.
- 288 "This day there is an end of all my
sorrows
This day my day has dawned most truly.
- 289 This day my birth and works have
borne all fruits ;
This day all the blessings are manifest
for me.
- 290 "This day the race of all my fathers
is delivered ;
This day, indeed, my home is truly
blessed.
- 291 "This day the good fortune of my
eyes knows no end :—
I see Him Whose Holy Feet are served
by Rama".
- 292 In the act of recital Pandit Sribas was
overpowered by emotion ;
He cried convulsively with hands uplifted
and breathed heavily.
- 293 Fortunate Srinibas rolled on the ground
On beholding the full manifestation of
Gaurachandra, never seen before.
- 294 What wonderful joy pervaded the body of
Sreebas !
- The best of Bipras was immersed in the
sea of bliss.
- 295 Smiling the Lord listened to the hymn of
Sreebas.
Disposed to be gracious, He said to
Sreebas.
- 296 "Bring out thy wife and children and all
members of thy family ;
Let them have a view of My Form.
- 297 "Jointly with thy wife thou mayst worship
My Feet
May thou ask for any boon that may be
in thy mind".
- 298 Shreebas Pandit, on receiving the
command of the Lord,
Returned quickly with all his following.
- 299 All the flowers that had been obtained for
offering to Vishnu.
He placed them on the Feet of the
Lord in the view of all persons.
- 300 He worshipped the Holy Feet by the
offerings of perfume, flowers, incense and
lighted lamp ;
The Brahmana wept aloud in the company
of his wife.
- 301 With his brothers, wife, servants and,
maids and all members,
Falling at the Feet of the Lord Sreebas
gave vent to his sense of humility.
- 302 Lord Biswambhar, ever disposed to please
Sreenibas,
Placed His Feet on the heads of all of them.
- 303 Invisibly to all the Lord paced over their
heads,
He said smiling, "May all of you have your
minds turned towards Me.
- 304 Ejaculating and roaring with a voice of
thunder
The Lord, addressing Sreenibas, made this
response,
- 305 "Well Sreenibas, do'st thou feel any fear
in thy mind ?

- Is there rumour that the king's boat is
coming to catch thee ?
- 306 "All the Jeevas that abide in the infinity
of the worlds,
It is Myself Who guide them by My
own leavening quality, as sole P'enary
Cognition.
- 307 "If I make the body of that king speak
On'y then will he speak the command to
catch thee.
- 308 "If he be not so guided but orders thee to
be caught
In exercise of his own free will, that also
can be because I desire.
- 309 I Myself will be the first to get into the
boat.
And in this Form I will make Myself visible
to the king.
- 310 "On beholding Me will the king still
maintain his seat on the throne ?
I will overwhelm and cause him to fall
prostrate on the spot.
- 311 "If he does not do so but holds Me to
answer
That also I tell thee, is according to My
desire :
- 312 "Hear O King, listen find out the true
and false ;
Assemble all thy Mollas and Kazis.
- 313 The "elephants, horses, other animals,
birds,—all that thou possess'st,
Let all of those, O King, be brought to thy
presence.
- 314 "Now give the command to all the kazis
So they may make all those to cry by
telling them their Scriptures.
- 315 "If they fail to do so
Then shall I manifest Myself in the King ;
- 316 "Thou forbid'st samkirtan by the advice
of these fellows !
All the people have seen just now what
power any of them really have.
- 317 "Now open wide your eyes and behold My
Power'.
- So saying I will bring up the mad
elephant with My Own Hands,
- 318 "And gathering the elephants, horses, deer
and birds into one company
I will make them to chant 'Krishna'.
- 319 "All the followers of the King in the
company of the King himself.
I will make them cry by saying
'Krishna' with right good will.
- 320 "If perchance thou art disposed to
disbelieve this in thy mind
I am doing it herein thy presence that thou
may'st see it with thy own eyes."
- 321 The Lord saw in front of Him a little girl
Sreebas's brother's daughter who bore the
name of Narayani,
- 322 The same who is famous to this day
throughout the community of the
Vaishnavas
As Narayani, the recipient of the refuse of
Chaitanya.
- 323 Shree Gaurangachand, the Guide of the
hearts of all entities,
Commanded, "Narayani, do thou cry
saying 'Krishna.'"
- 324 That four-year old girl forthwith behaved
like one mad ;
She cried, saying "O Krishna," forgetful
of herself :
- 325 The stream of tears flowed down all her
limbs to the ground.
The place was filled by her copious
tears.
- 326 Lord Biswambhar smiled on as He spoke,
"Are all thy fears ended now ?"
- 327 Sreenibas was a great speaker and knew
all the Truth,
Brandishing his two arms he said to
the Lord,

(To be continued)

Ourselves

Annual Anniversary Celebrations of the Calcutta Gaudiya Math Aug. 24—Sept. 26.

In connection with the Anniversary Celebrations of the Calcutta Gaudiya Math most of the Sannyasi Maharajas and preaching parties of the mission were actively employed in Calcutta for more than a month (from Aug. 24—to Sept 26). The Anniversary Celebrations of the different Maths are availed for conducting a most intensive propaganda in those localities where the different Maths are situated. The Anniversary celebrations of the Calcutta Gaudiya Math have been conducted on an increasingly magnificent scale. The Anniversary celebrations of last year, being connected with the special function of the removal of the Math to its own superb Buildings erected at the cost of the great-souled merchant of Calcutta, Srestharyya Srijut Jagabandhu Datta (J.B.D.), were planned on a stupendous scale which beat all previous records. But the Anniversary celebrations of this year fully equalled and, in some respects surpassed the record even of last year. The economic crisis was forgot by the citizens of Calcutta in their enthusiastic rally at the call of the servants of the Supreme Lord for enabling the spiritual propaganda to be carried on with greater splendour and success than ever before. This has been a conclusive proof of the fact that the movement of loving devotion thought by Sree Chaitanya and revived in its original pure form by Srila Thakur Bhaktivinode, has obtained a real hold on the affections of the general public of Calcutta, irrespective of caste, creed or colour.

Opening of the Calcutta Gaudiya Math Exhibition of Theistic Education Sept. 6.

The Exhibition was opened on Sept. 6 by the Sheriff of Calcutta Srijut Profulla Nath Tagore. In course of his speech Srijut Profulla Nath Tagore, representing the very best tradition of Calcutta culture, dealt at some length with the prominent aspects of the Vaishnavite movement in Bengal for explaining the activities of the Gaudiya Math. He was convinced that those activities are highly beneficial to all persons and have attained a very wide scope. The speaker expressed his great regard for the

efficient work, as well as purity of the spiritual motive, of the saintly preachers of the Mission. He observed that Thakur Bhaktivinode is universally revered as a great saint and teacher of the religion of spiritual love taught by Sree Chaitanya. Thakur Bhaktivinode has done a great service to all persons by establishing the worship of Sree Chaitanya at Sreedham Mayapur which is the place of His appearance. Sree Chaitanya is the greatest Glory of Bengal and is most deeply loved by all sections of the people of Bengal. The Theistic Exhibition which he has been invited to open has been organised by the Gaudiya Math for imparting spiritual culture to the masses. The speaker had no doubt that it would give a great impulse to the cause of religious revival. This conviction had induced him, on behalf of the people of Calcutta, to invite all persons to visit the Exhibition for availing this unique opportunity for spiritual culture. He thanked the members of Sree Viswa Vaishnav Raj Sabha for conferring on him a great honour by inviting him to open the Exhibition. He made his obeisances to His Divine Grace Paramahansa Parabrahmacharyya Sri Srimad Bhakti Siddhanta Saraswati Goswami Maharaj.

Srijut Tagore then declared the Exhibition open to the public.

The Exhibition of Theistic Education.

The Exhibition of Theistic Education was organised by the Calcutta Gaudiya Math, under the auspices of Sree Viswa Vaishnava Raj Sabha, on the spacious lawn adjoining the Baghbazar Metal Depot of the Calcutta Corporation which was kindly placed at the disposal of the Sabha by the Calcutta Corporation, for the purpose of holding the Exhibition there. The Exhibition was declared open to the public on the 6th September by the Sheriff of Calcutta Srijut Profulla Nath Tagore. The Exhibition remained open from the 6th to the 23rd of September. No gate-fee was charged and every visitor was allowed access irrespective of caste, creed or colour. Separate routes and resting sheds for ladies were provided on an adequate scale.

The Exhibition consisted of eighty five stalls fitted up with beautiful dolls and painted scenery for demonstrating in a concrete visual form the most fundamental principles of the universal religion. The demonstration of each stall was carefully explained to the visitors by members of the community who have adopted the life of service and could, therefore, speak with the convictions of their personal experience.

The volunteers of Baghbazar offered their services for guiding the immense crowds along the allotted tracks of the public streets to the gates of the Exhibition grounds. This difficult duty was performed in an admittedly efficient and satisfactory manner during the long period. The best thanks of the Sabha as well as of the public are due to the Baghbazar volunteer corps for their great help.

The Exhibition remained open from 7 A.M. to 11 P.M. every day. The rush of visitors was at its height from afternoon. The total number of visitors during the whole period cannot have been far short of a million by the lowest computation. They belonged to all classes and nationalities. This extraordinary success was probably due to the novel nature of the institution, the real intrinsic worth of the show itself and to the wide-spread hankering for spiritual enlightenment from a bonafide source during the present period of general distress and anxiety.

All the leading citizens of Bagabazar offered their unstinted sympathy and support to the organisers. It is not possible to mention the names of all these servants of the Lord, to whom individually the Sabha avail this opportunity of offering its most grateful thanks. The names of Srijukta Jnanendra prasad Dutt, Srijukta Kiran chandra Dutt M.R.S., Srijukta Durga Charan Bandyopadhyaya M.A., B.L., the well-known Attorney-at-Law and Zemindar, Srijukta Aniya Nath Biswas, Srijukta Bhupendra Nath Kundu, Srijukta Bijali Bhusan Bandyopadhyaya, are mentioned as representatives of those who offered their most arduous personal services. The Exhibition and its general management elicited unmixed praise from all quarters.

Festival of the Advent of Sree Radhika, 19th september.

This great festival was duly celebrated at all Maths on the 19th of September. The festival of Sree Sree Radhasami was observed as formerly, at the Calcutta Gaudiya Math as part and parcel of the

Annual Celebrations. There was a vast gathering of citizens in the great Hall of the Math and the speeches of the evening were delivered by Sripad Saundarananda Vidyavidane, His Holiness Srimad Nemi Maharaj and the Editor. The Samkirtan was sung by Srijukta Haripada Vidyaratna M.A., B.L.

The service of Sree Barshavanabi, who is the all-in-all of Govinda, is the only worthy desideratum of all souls to whom the true nature of the highest service of Godhead is revealed by His Grace. It is not within the scope of any language to express the nature of the service of Sree Barshavanabi whose devotion completely captures the Heart of Govinda. The name of Sree Barshavanabi is not mentioned in the Bhagavatam. The secrets of the scriptures are ever hidden from those who are adverse to the whole-time service of the Absolute personal Godhead under the guidance of His Best Beloved. There is a gradation in the stages of advance in spiritual realisation. The very highest stage is reached by the realisation of the service of Sree Krishna by Sree Radhika. The service of Sree Radhika has been sung by poets gifted with the highest transcendental vision. It is not possible for most persons to understand the theme of Jayadeva, Vidyapati, Chandidas and Thakur Villamangal who have sung the amorous pastimes of the Divine Couple. But the service of Sree Radhika is the goal of all spiritual endeavour. If one does not aim at the service of Sree Radhika one wholly misses the service of Sree Krishna.

Anniversary of the appearance of Srila Thakur Bhaktivinode Sept. 24.

The Anniversary of the appearance of Srila Thakur Bhaktivinode, the pioneer of the present movement of the religion of pure devotion taught by Sree Chaitanya Mahaprabhu, was duly celebrated on September 24 at all Maths. A large gathering of the citizens of Calcutta was addressed by the Editor at the lecture Hall of the Gaudiya Math. The occasion offered an opportunity for conveying to all person a certain amount of information regarding the personality and ideal of the true devotee for which the movement stands, as set forth by the career and writings of the great saint. It is noteworthy in this connection that the newly established Madras Gaudiya Math was thronged by a large crowd of eager enquirers for obtaining from the lips of the devotees of the Math, an idea of the personality and principles of Thakur Bhaktivinode. Madras Presidency which is deeply Vaishnavite by tradition, is offering a most sympathetic welcome to the message of unalloyed devotion.

Maths associated with Shree Viswa Vaishnava Raja Sabha :

Gaudiya Math, (19) Shree Gopaljiu Math, (20) Shree Gadai Gauranga Math, (21) Shree Krishna Chaitanya Math, (22) Shree Sanatan Gaudiya Math, (23) Shree Bhagabrit Janananda Math, (24) Amlajora Prapannasram Math (25) Shree Paramahansa Math, (26) Shree Vyas Gaudiya Math, (27) Shree Chaitanya Gaudiya Math, (28) Shree Ekayan Math, (29) Shree Rupa Gaudiya Math, (30) Brahmanpara Prapannasram, (31) Shree Gaudiya Math, Midnapur Office, (32) Shree Prapannasram, Goalpara, (33) Shree Jagannath Gaudiya Math, Mymensingh, (31) Gaudiya Math : Madras Office.

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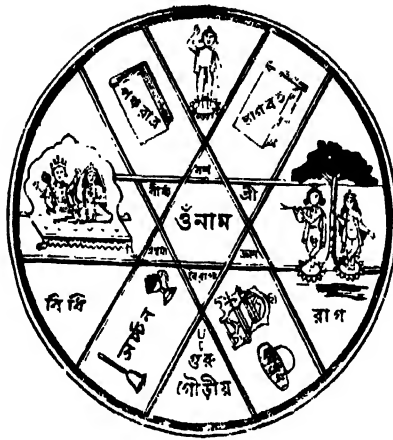
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SREE SAJJANATOS



EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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THE HARMONIST

OR

SHREE SAJJANATOSHANI

VOL. XXIX

DECEMBER 1931, Chaitanya-Era 445

NO. 6.

Divine Transcendental Sound

YOU should be seeking for the genuine messenger of Transcendental Knowledge. He will come when we are deserving. Seeking after the genuine source is our first need. We require to find out from where to get Transcendental Knowledge. Otherwise we shall be whiling away our time and be perturbed by different advices. It is when we seek the company of persons who have made real progress on the path of pure devotion that our prayer will be attended to and He will send somebody to act on His behalf to tell us about Him.

We are to surrender all knowledge which is not adequate. Unless we do so we will have no chance of meeting

the genuine person. We have to undo all that we have, otherwise we cannot expect to meet the genuine messenger. We must have ardent desire to seek the messenger of the Absolute Knowledge. When we are given something we delete some other thing which is found meagre and faulty.

We are to seek Absolute Truth from Absolute Godhead, Fountain-Head of all Knowledge. Our present receiving instruments intercept and are for this defective aptitude not fit to enable us to grasp the full idea. The language of this world also obstructs the process. To offer the listening ear is alone necessary.

We should not be in a contradicting mood. If we contradict we won't get

satisfaction. When we are to seek the Absolute Knowledge we have to pray to God, the Absolute Knowledge, in our present crisis to cripple all wrong knowledge.

When our prayer is acceded to we shall have access to the congregation of *Sadhus*, His agents and be enabled to pick up things of which we have no knowledge. We should pray for, not local truth but bonafide Truth. Offering of sincere prayer for this end is the first necessity.

The Absolute Truth has a Form. Material forms are now overpowering us. We should seek the Absolute Truth. He is not a molecular mass, not sulphuric acid, not a Nature's product. We should be careful not to misunderstand.

The Absolute Truth is to come, to be visible, to us. Then only we can secure the Absolute Knowledge Who is quite different from any knowledge of this world. That Eternal Knowledge cannot be had here. We cannot also receive Perfect Knowledge. Empiricism should impress this on us.

No knowledge from 'empiricists', i.e., no knowledge drawn from the senses, will help us to gain the Absolute Knowledge which is not at all shaky but is Knowledge Personified through utterance of the bonafide messenger of the Absolute. It is perfectly useless to approach the empiricists for the true knowledge. They

will enrich their disciples with mundane thought. If we do not pray for the Absolute Knowledge we shall be liable to fall into their clutches.

We, the true seekers require that a true messenger should come to us who will have no hankering for any temporary thing. As the Absolute Knowledge is ever-existing it must not be supposed to be the category of other knowledge. Our hearty prayer to the Divine Absolute who is not inanimate should be to the above effect. He can grasp, and understand our position well. He will then send His bonafide messenger who will speak all about Him. If we pray for the genuine agent He will send him with language and every equipment which will admit us to the Transcendental Region.

Our present environment is cubical. We cannot cross the cubical expansion. We know nothing about the fourth and higher dimensions. We do not know how we can cross over these difficulties. Unless a man talks in our language about that region and gives us access there through the Transcendental Sound we cannot understand. That Sound has a different character from the mundane sound. That Sound does not require to be supported by the other senses. The Transcendental Word will serve every purpose. It will require no other test.

The distinctive face of the Transcendental Sound consists in this that

we will have no necessity of exercising other sensuous activities, e.g., for ascertaining pleasantness of touch or temperature, etc. We would have no occasion to test when the sound is no part of the mundane vocabulary. In case of mundane vocabulary we find it necessary to test its correctness by four other senses and by previous experience. The Transcendental Sound will not require any such corroboration. It clears all dirt, sweeps away everything detrimental to progress, through the lips of the messenger of Godhead. The agent of the Absolute is fully established in the Transcendental Region though he descends here as a messenger submitting the Transcendental Sound to our listening ears. When we are really in need Godhead will be merciful to send such a one according to eligibility.

There are hundreds of processes by which Godhead can send His messengers and not in the shapes of human beings only. We must not be apathetic. All acquisitions of previous births and of this life will not give any real impression of the Truth but will give only wrong things. So we should be careful to seek only for the Absolute Knowledge. The Absolute Knowledge will be kind enough if we are bonafide seekers. Only then will He accede. He will then come to us through such symbols and signs as will enable us to shake off our connection with this world and come into contact

with Him in the Form of the Transcendental Sound.

In the Transcendental Sound there is no dividing difference between sound, colour, etc. Unless He grants our prayer we cannot make any progress whatsoever by the help of our divided sense-experience. We should pray to meet the *Guru*, Who can transmit the Transcendental Sound. We will then be relieved of our temporal understandings. Eternal non-shaky understandings are required. If we have no such desire we shall be simply waiting for the next life. Outside things of this world will then tempt us. They presume we shall be attracted by their figures promising to supply with something positive. But they will part from us after showing only their deceptive inclination to be serviceable.

If we have the help of the Transcendental Sound we shall have strength to make progress through company of persons who have no other inclination but to leave us to that region. We should meet such persons who should not be predominated over by the earthly aspects. The outside appearance will only lead us to wrong things. Many *yogins* etc., have gone astray in this way. We should see whether the person on whom we depend has firm inclination for the Absolute, whether he would never be deceiving us in the matter of securing us access to, not the region of three

dimensions but, the realm of the Absolute.

We should be sending our prayer to the Fountain-Head. We should show our aptitude for serving the Absolute. When we are true, when there is no hypocrisy, we shall then have the sight of the messengers of the Absolute, not in the shape of a human being only, who have no other aptitude but to heave us up. This can be had only through prayer to the Absolute. The prayer should be to this effect. 'I know not what you are, what sort of colour, etc. you have. I pray to know how I am to approach you'. He will then send things here which will show us His Perfect Form by rejecting all sorts of deluding features.

There will be arrangement by the Supreme Lord for enlightening the bonafide enquirer. We shall be relieved of all our impressions received by mundane exertions by something positive from the other region. It will produce in us apathy for picking up knowledge by such exertions. Exertions through the medium of the senses will lead to a wrong direction.

Let us leave off the challenging temper, offer our lending ear and hear what the messenger says. We will clear up doubts by interrogatories. The messenger need not be targetted as our flatterer. He will be speaking in the most insolent way. He will undeceive

us by bitter words. If we have any hankering for the Truth we should submit to listen. The first duty of the messenger of the Absolute is to cut off our wrong impressions, to change our taste. It is an unpalatable duty. But we shall make progress by his regulation. You should be prepared for bitter words for the undoing of whatever you have learnt. 'You should only hear Me and I take all responsibility.' The Geeta gives us this assurance.

'You need not be anxious for looking after your interests. I will look after all your interests. When you have surrendered unconditionally leaving aside all acquired impressions I will look after your interests and you need not be any more anxious about them'.

It is this kind of temperament that alone would lead us to all that we desire. If we simply go on puzzling over the thoughts of all the speculative philosophers, etc., we shall only be misled. If we prove to be peaceful and avail of the chance of lending our ear to the Transcendental Sound, we would make progress towards the Absolute and be relieved of all impediments. Hearing of Transcendental Sounds and descriptions is the medium that should be taken recourse to. This alone is wanted.

Visualising enterprises are not required. That is our present habit. But we need not be puzzling with that. We

should only pay sufficient attention to the Transcendental Sound. We shall only put questions to be met by the messenger who is well up with all information. He is a practical guide. One who has got the transcendental treasure can give us something to meet the expenses of our journey to that region. Otherwise we shall be cooped up and our days will pass for nothing.

The theistic side of our disposition should be cultivated with all patience. We should have the determination to hear patiently what graciously comes to us from that quarter. The true spirit or God-loving spirit is necessary when we want to single out the genuine messenger. We should then be charmed to find that every wish is fully satisfied and that we are no longer dissuaded by any preventing temptations. Firm affinity for serving the Absolute is the one essential criterion for being successful, the first thing to pray for.

The next thing is to abide by His Providence and wait for His messenger who has every inclination to serve Him, to devote everything he has for the Absolute and has no wrong aptitude to deceive. Every Elevationist is a deceiver. Every Salvationist is also a deceiver as the selfish motive of neither would trace the True Transcendental Object. If one has any selfish motive he will be summarily dismissed as he has no desire to hear but only to look after his present tempo-

rary interests. But the seeming present interests are really doing him harm. If he surrenders them to Him He will do everything to shake off his lure of all temporary interests.

Most people are attending to the senses. They are thereby misguided in selecting the messenger of the Absolute. Elevationists are troubled by men who deprive by enriching them by the words that he is to attend to the present comforts of his senses. All Paradise-seekers belong to the category of fruitive workers who propose to get pleasure through the senses which they hope to retain in next life in order to gain pleasure there. The soul should be intelligent enough not to have such wrong desire. Our longest lien in heaven will end when the destructive energy will act and we shall be thrown off. On this plane the destructive energy has greater potency than the building energy. Such temporary enjoying mood should cease in a truly intelligent being. We should not be indulging in such mood. The temporary situation in heaven comes to an end automatically when all resource of good qualities of the enjoyer is exhausted. Such a person after such repeated ; disillumment begets the desire to follow the wrong process of seeking after salvation with the object of merging his individual soul with the Oversoul. By such process we lose ourselves.

Our need is that we should be ever exercising all our efforts for the attainment of bliss. This need we are also feeling at present. But the pseudo-salvationists advise that we should commit suicide to be relieved of every thing. But this sort of salvation has very little lien to disturb my thought. Such sort of advice of salvation should

non-co-operated. What kind of freedom will it be if there is no location for me? This is altogether wrong. I require eternal understanding, existence and bliss for my own individual self. This can only be had by coming in contact with the Transcendental Object Who is never subject to change in space and time.

Through devotion i.e., by serving the Absolute Person, we can have what we need. The Absolute is not to be identified with any Nature's product. He cannot be enjoyed. But on the contrary, He is the Sole Enjoyer. We feel pain and pleasure. We welcome all sorts of Bliss, we discard all pain. So we are agents for receiving uninterrupted bliss. We require help from other things e. g., such external helps as food to be consumed, air for breathing, etc. This experience has given us to understand that we always require help which is not to be supplied by us but by some other things. We require such help at every step.

• If such help is coming from transitory things to one who cannot retain

his position for eternal time, such help will be quite inappropriate and inadequate. It will be useless for our purpose. If we are only helped by the Absolute we may get our true remedy. If we understand this we would know that the path of devotion to the Absolute is the only path of our true salvation and true elevation.

The securing of pseudo-elevation and pseudo-salvation available by our own initiative can not be described as the royal road. That help can only come from Him. If we serve Him, co-operate with Him, if all our acts are restricted to Him, He will certainly have mercy and guide us. In the Goea, the Divine Personal Godhead gives us (mankind) this assurance, "Surrender everything you consider you have and with a pure soul come to Me, leaving your mortal coils and your mentality. Because you are denied, you are misled and I will give you everything that will convince you that the path of seeking everything from the All-powerful is the only proper one and this will give you everything and all other paths will take you away from your object.

Q.—This is the only subject in which all of us are most vitally interested. But what about serving humanity?

A.—To help humanity in the best way is to enlighten them about the Absolute Truth. All this trouble has come owing

to our diffidence in regard to the loving mood of approaching Him. When the Divine Call will come we will be regulated and get amply what we require.

Thakur Bhaktivinode

WE avail of the opportunity offered by the Anniversary Celebrations of the advent of Thakur Bhaktivinode to reflect on the right method of obtaining those benefits that have been made accessible to humanity by the grace of this great devotee of Krishna. Thakur Bhaktivinode has been specifically kind to those unfortunate persons who are engrossed in mental speculation of all kinds. This is the prevalent malady of the present Age. The other Acharyyas who appeared before Thakur Bhaktivinode did not address their discourses so directly to the empiric thinkers. They had been more merciful to those who are naturally disposed to listen to discourses on the Absolute without being dissuaded by the specious arguments of avowed opponents of Godhead.

Srila Thakur Bhaktivinode has taken the trouble of meeting the perverse arguments of mental speculationists by the superior transcendental logic of the Absolute Truth. It is thus possible for the average modern readers to profit by the perusal of his writings. That day is not far distant when the priceless volumes penned by Thakur

Bhaktivinode will be reverently translated, by the recipients of his grace, into all the languages of the world.

The writings of Thakur Bhaktivinode provide the golden bridge by which the mental speculationist can safely cross the raging waters of fruitless empiric controversies that trouble the peace of those who choose to trust in their guidance for finding the Truth. As soon as the sympathetic reader is in a position to appreciate the sterling quality of Thakur Bhaktivinode's philosophy the entire vista of the revealed literatures of the world will automatically open out to his reclaimed vision.

There have, however, already arisen serious misunderstandings regarding the proper interpretation of the life and teachings of Srila Thakur Bhaktivinode. Those who suppose they understand the meaning of his message without securing the guiding grace of the Acharyya are disposed to unduly favour the method of empiric study of his writings. There are persons who have got by heart almost everything that he wrote without being able to catch the least particle of his meaning. Such study cannot benefit

those who are not prepared to act up to the instructions lucidly conveyed by his words. There is no honest chance of missing the warnings of Thakur Bhaktivinode. Those, therefore, who are misled by the perusal of his writings are led astray by their own obstinate perversity in sticking to the empiric course which they prefer to cherish against his explicit warnings. Let these unfortunate persons look more carefully into their own hearts for the cause of their misfortunes.

The personal service of the pure devotee is essential for understanding the spiritual meaning of the words of Thakur Bhaktivinode. The Editor of this Journal, originally started by Thakur Bhaktivinode, has been trying to draw the attention of all followers of Thakur Bhaktivinode to this all-important point of his teachings. It is not necessary to try to place ourselves on a footing of equality with Thakur Bhaktivinode. We are not likely to benefit by any mechanical imitation of any practices of Thakur Bhaktivinode on the opportunist principle that they may be convenient for us to a lopt. The *Guru* is not an erring mortal whose activities can be understood by the fallible reason of unreclaimed humanity. There is an eternally impassable line of demarcation between the Saviour and the Saved. Those who are really saved can alone know this. Thakur

Bhaktivinode belongs to the category of the spiritual world-teachers who eternally occupy the superior position.

The present Editor has all along felt it His paramount duty to try to clear up the meaning of the life and teachings of Thakur Bhaktivinode by the method of submissive listening to the Transcendental Sound from the lips of the pure devotee. The *Guru* who realises the transcendental meaning of all sounds, is in a position to serve the Absolute by the direction of the Absolute conveyed through every sound. The Transcendental Sound is Godhead, the mundane sound is non-Godhead. All sound has got these opposite aptitudes. All sound reveals its Divine face to the devotee and only presents its deluding aspect to the empiric pedant. The devotee talks apparently the same language as the delude empiric pedant who had got by heart the vocabulary of Scriptures. But notwithstanding apparent identity of performance the one has no access to the reality while the other is absolutely free from all delusion.

Those who repeat the teachings of Thakur Bhaktivinode from memory do not necessarily understand the meaning of the words they mechanically repeat. Those who can pass an empiric examination regarding the contents of his writings are not necessarily also self-realised souls. They may not at all

know the real meaning of the words they have learnt by the method of empiric study. Take for example the Name "Krishna." Every reader of Thakur Bhaktivinode's works must be aware that the Name manifests Himself on the lips of His serving devotees although He is inaccessible to our mundane senses. It is one thing to pass the Examination by reproducing this true conclusion from the writings of Thakur Bhaktivinode and quite another matter to realise the Nature of the Holy Name of Krishna by the process conveyed by the words.

Thakur Bhaktivinode did not want us to go to the clever mechanical reciter of the mundane sound for obtaining access to the Transcendental Name of Krishna. Such a person may be fully equipped with all the written arguments in explanation of the nature of the Divine Name. But if we listen to all these arguments from the dead source the words will only increase our delusion. The very same words coming from the lips of the devotee will have the diametrically opposite effect. Our empiric judgment can never grasp the difference between the two performances.

The devotee is always right. The non-devotee in the shape of the empiric pedant is always and necessarily wrong. In the one case there is always present the Substantive Truth and

nothing but the Substantive Truth. In the other case there is present the apparent or misleading hypothesis and nothing but un-truth. The wording may have the same eternal appearance in both cases. The identical verses of the Scriptures may be recited by the devotee and the non-devotee, may be apparently misquoted by the non-devotee but the corresponding values of the two processes remain always categorically different. The devotee is right even when he apparently misquotes the non-devotee is wrong even when he quotes correctly the very words, chapter and verse of the Scriptures.

It is not empiric wisdom that is the object of quest of the devotee. Those who read the Scriptures for gathering empiric wisdom will be pursuing the wild-goose chase. There are not a few dupes of their empiric Scriptural erudition. These dupes have their admiring under-dupes. But the mutual admiration society of dupes does not escape, by the mere weight of their number, the misfortune due to the deliberate pursuit of the wrong course in accordance with the suggestions of our lower selves.

What are the Scriptures? They are nothing but the record by the pure devotees of the Divine Message appearing on the lips of the pure devotees. The Message conveyed by the devotees

is the same in all ages. The words of the devotees are ever identical with the Scriptures. Any meaning of the Scriptures that belittles the function of the devotee who is the original communicant of the Divine Message contradicts its own claim to be heard. Those who think that the Sanskrit language in its lexicographical sense is the language of the Divinity are as deluded as those who hold that the Divine Message is communicable through any other spoken dialects. All languages simultaneously express and hide the Absolute. The mundane face of all languages hides the Truth. The Transcendental face of all sound expresses nothing but the Absolute. The pure devotee is the speaker of the Transcendental language. The Transcendental Sound makes His Appearance on the lips of His pure devotee. This is the direct, unambiguous appearance of the Divinity. On the lips of non-devotees the Absolute always appears in His deluding aspect. To the pure devotee the Absolute reveals Himself under all circumstances. To the conditioned soul, if he is disposed to listen in a truly submissive spirit, the language of the pure devotee can alone impart the knowledge of the Absolute. The conditioned soul mistakes the deluding for the real aspect when he chooses to lend his ear to the non-devotee. This is the reason why the conditioned soul is

warned to avoid all association with non-devotees.

Thakur Bhaktivinode is acknowledged by all his sincere followers as possessing the above powers of the pure devotee of Godhead. His words have to be received from the lips of a pure devotee. If his words are listened to from the lips of a non-devotee they will certainly deceive. If his works are studied in the light of one's own worldly experience their meaning will refuse to disclose itself to such readers. His works belong to the class of the eternal revealed literature of the world and must be approached for their right understanding through their exposition by the pure devotee. If no help from the pure devotee is sought the works of Thakur Bhaktivinode will be grossly misunderstood by their readers. The attentive reader of those works will find that he is always directed to throw himself upon the mercy of the pure devotee if he is not to remain unwarrantably self-satisfied by the deluding results of his wrong method of study.

The writings of Thakur Bhaktivinode are valuable because they demolish all empiric objections against accepting the only method of approaching the Absolute in the right way. They cannot and were never intended to give access to the Absolute without help from the pure devotee of Krishna. They direct the sincere enquirer of the Truth, as all

the revealed Scriptures do, to the pure devotee of Krishna to learn about Him by submitting to listen with an open mind to the Transcendental Sound appearing on His lips. Before we open any of the books penned by Thakur Bhaktivinode we should do well to reflect a little on the attitude with which as the indispensable pre requisite to approach the study. It is by neglecting to remember this fundamental principle that the empiric pedants find themselves so hopelessly puzzled in their vain endeavour to reconcile the statements of the different texts of the Scriptures. The same difficulty is already in process of overtaking many of the so-called followers of Thakur Bhaktivinode and for the same reason.

The person to whom the Acharyya is pleased to transmit his power is alone in a position to convey the Divine Message. This constitutes the underlying principle of the line of succession of the spiritual teachers. The Acharyya thus authorised has no other duty than that of delivering intact the Message received from all his predecessors. There is no difference between the pronouncements of one Acharyya and another. All of them are perfect mediums for the appearance of the Divinity in the Form of the Transcendental Name Who is identical with His Form, Quality, Activity and Paraphernalia.

The Divinity is Absolute Knowledge. Absolute Knowledge has the character of indivisible Unity. One particle of the Absolute Knowledge is capable of revealing all the potency of the Divinity. Those who want to understand the contents of the volumes penned by Thakur Bhaktivinode by the piece-meal acquisitive method applicable to deluding knowledge available to the mind on the mundane plane, are bound to be self-deceived. Those who are sincere seekers of the Truth are alone eligible to find Him in and through the proper method of His quest.

In order to be put on the track of the Absolute listening to the words of the pure devotee is absolutely necessary. The spoken word of the devotee is the Absolute. It is only the Absolute Who can give Himself away to the constituents of His power. The Absolute appears to the listening ear of the conditioned soul in the form of the Name on the lips of the *Sadhu*. This is the key to the whole position. The works of Thakur Bhaktivinode direct the empiric pedant to discard his wrong method and inclination on the threshold of the real quest of the Absolute. If the pedant still choose to carry his errors into the Realm of the Absolute Truth he only marches by a deceptive bye-path into the regions of darker ignorance by his arrogant study of the Scriptures. The method offered by

Thakur Bhaktivinode is identical with the object of the quest. The method is not really grasped except by the grace of the pure devotee. The arguments, indeed, are these. But they can only corroborate, but can never be a substitute for, the word from the living source of the Truth who is no other than the pure devotee of Krishna, the concrete Personal Absolute.

Thakur Bhaktivinode's greatest gift to the world consists in this that he has brought about the appearance of those pure devotees who are, at present, carrying on the movement of unalloyed devotion to the Feet of Shree Krishna by their own wholtime spiritual service of the Divinity. The purity of the soul is only analogously describable by the resources of the mundane language. The highest ideal of empiric morality is no better than the grossest wickedness to the Transcendental perfect purity of the bonafide devotee of the Absolute. The word 'morality' itself is a mischievous misnomer when it is applied to any quality of the conditioned soul. The hypocritical contentment with a negative attitude is part and parcel of the principle of undiluted immorality.

Those who pretend to recognise the Divine Mission of Thakur Bhaktivinode without aspiring to the unconditional service of those pure souls who really follow the teachings of the Thakur by the method enjoined by the

Scriptures and explained by Thakur Bhaktivinode in a way that is so eminently suited to the requirements of the Sophisticated mentality of the present Age, only deceive themselves and their willing victims by their hypocritical professions and performances. These persons must not be confounded with the bonafide members of the flock.

Thakur Bhaktivinode has predicted the consummation of religious unity of the world by the appearance of the only universal church which bears the eternal designation of the Brahma Sampradaya. He has given mankind the blessed assurance that all Theistic churches will shortly merge in the one eternal spiritual community by the Grace of the Supreme Lord Shree Krishna Chaitanya. The spiritual community is not circumscribed by the conditions of time and space, race and nationality. Mankind has been looking forward to this far-off Divine Event through the long Ages. Thakur Bhaktivinode has made the conception available in its practicable spiritual form to the open-minded empiricist who is prepared to undergo the process of enlightenment. The key stone of the Arch has been laid which will afford the needed shelter to all awakened animation under its ample encircling arms. Those who would thoughtlessly allow their hollow pride of race, pseudo-

knowledge or pseudo-virtue to stand in the way of this long hoped-for consummation, would have to thank only themselves for not being incorporated in the spiritual society of all pure souls.

These plain words need not be misrepresented, by arrogant persons who are full of the vanity of empiric ignorance, as the pronouncements of aggressive sectarianism. The aggressive pronouncement of the concrete Truth is the crying necessity of the moment for silencing the aggressive propaganda of specific untruths that is being carried on all over the world by the preachers of empiric contrivances for the amelioration of the hard lot of conditioned souls. The empiric propaganda clothes itself in the language of negative abstraction for deluding those who are

engrossed in the selfish pursuit of worldly enjoyment. But there is a positive and concrete function of the pure soul which should not be perversely confounded with any utilitarian form of worldly activity. Mankind stands in need of that positive spiritual function of which the hypocritical impersonalists are in absolute ignorance. The positive function of the soul harmonises the claims of extreme selfishness with those of extreme self-abnegation in the society of pure souls even in this mundane world. In its concrete realisable form the function is perfectly inaccessible to the empiric understanding. Its imperfect and misleading conception alone is available by the study of the Scriptures to the conditioned soul that is not helped by the causeless grace of the pure devotee of Godhead.

Shree Radhika

THE anniversary of the advent of Shree Radhika was duly celebrated on the 19th of September at all the Maths affiliated to Sri Visva Vaishnava Rāj Sabha.

Shree Radhika is not explicitly mentioned in the Srimad Bhagabatam. But in the description of the Circular Amorous Dance, viz., the Rasa Pastime, Shree Krishna is represented as leaving

the circle of the dancing milk-maids in the company of a female who is more favoured than all the rest. The milk-maids who were thus abruptly abandoned in the very midst of the dance praised the genuine devotion of the unnamed female who could induce Shree Krishna to prefer her sole company to the combined attractions of all the others.

But although the *Srimad Bhagabatam* mentions the above incident the subject is not further developed in that work. This has been explained by the *Goswamins* as due to a deliberate resolve on the part of Sri Sukadeva who is the narrator of the *Bhagabatam*, to avoid disclosing to his miscellaneous audience the 'hidden matters' of the Scriptures. The 'hidden matters' can only be known by the special grace of Shree Krishna and not otherwise. They are not to be divulged to all persons indiscriminately.

This explanation offered by the *Goswamins* is not opposed to the open treatment of the same subject by Sri Jayadeva and other writers. In spite of the *Geeta Govinda* and its companion works the subject of the relationship of Shree Radhika to Shree Krishna remains shrouded in impenetrable mystery. No language can convey to the lay reader any but a wholly misleading idea of the nature of the subject on which Sri Sukadeva maintained such discrete silence. This result is hailed with unmistakable joy by Srila Krishna Das Kaviraj Goswami, author of *Sri Chaitanya Charitamrita*. Kaviraj Goswami pertinently observes that no joy can excel that of the narrator of the hidden subject when he realises that those very persons are wholly and automatically debarred from all knowledge of the subject who are sure not to appreciate the same and for fear of

whom neglect the writer is afraid to narrate it fully.

Sri Sukadeva's hesitation to divulge the secrets of the Vedas is well-founded. The conduct of Sri Jayadeva Goswami in speaking out without reserve is equally in order if we remember that his book cannot be understood at all by those who are lacking in the highest spiritual culture.

Certain uncritical writers have not, indeed, scrupled to throw mud even at the author of the *Geeta Govinda*; but they are the exceptions. The generality of writers have thought it wise to avoid all reference to the subject for the honest enough reason that they have failed to understand how a book which has a most obscene exterior could be cherished by all the great devotees of the country whose conduct is universally admitted to have been free from any taint of casuality. It is this paradox that has always exercised a salutary restraining influence on the saner sections of writers in regard to the treatment of this unintelligible subject.

So much by way of preface. Coming to the subject-matter itself we find it impossible to throw any light on it that would be of real help to the average reader. We would, therefore, confine ourselves to the more useful task of exploring the distant philosophical approaches instead of attempting to describe the relationship itself.

Shree Radhika is realisable as the Counter-Whole of the Personal Absolute. She is the Predominated Moiety of the Absolute Whole. Shree Krishna, in regard to Shree Radhika, is the Predominating Moiety. The conception of Male and Female refers to the principle of Personality. As both Personalities are fully Divine no grossness or inadequacy of the corresponding mundane conception need be imported into the subject. But it is imperative to admit the Absolute logical validity, under the reservation of inconceivability by our present understanding, of the conception of the Divine Pair, possessing actual Male and Female spiritual Forms.

If this is not admitted the Absolute Realm is at once divested of the supreme cementing principle for holding together its diverse atomic personalities. In this phenomenal world the personality of man is defective in many ways. But all other personal relationships are found to be less intimate than that between male and female as pair. If the world had been entirely peopled by males or females there would be no intimacies of the family relationships. Parenthood and Consortherhood supply the conditions of the specific forms of the most intimate of all personal relationships in this world. This is the general rule, although there may be apparent exceptions. But

even the most intimate friendship of this world, outside the family circle does not bring about the complete identification of the interests of two persons on an agreed indissoluble basis as the pair relationship has been allowed to do.

In the pair relationship the constancy of the partners in their loyal and exclusive attachment to each other is regarded as all-important. This ideal is sought to be satisfied and perfected through the institution of marriage. But the ideal is incapable of realisation in this world on account of the presence of inevitable opposing factors. The fear 'lest one good cause may corrupt the world' is true of the apparently best of earthly causes. The very laudable conditions of the marriage relationship preclude the fullest exercise of individual choice of the six partners. In proportion as male and female become capable of an effective desire to live their own independent individual lives by their unhampered choice those institutions which were found essential for their happiness at an earlier stage of their progress towards the full individual and social life, are found to be an actual obstacle to their further advancement. It becomes thereupon necessary to get rid of the most cherished older institutions after they have outlived their usefulness.

The burning question of the day for empiric moralists relates to the

position of females. The males have been left free to follow their inclination within their mutual voluntary agreements i.e., without unduly encroaching on the freedom of one another. The same degree of freedom is being demanded for females and is on the point of being conceded by universal consent. The institution of marriage is likely to be remodelled to be brought in line with the requirements of the equality of the sexes. This reform will react on all domestic relationships. It is yet impossible to forecast the moral consequences on society.

If man and woman strive to be really independent of one another the degree of intimacy of the pair is bound to be materially lessened. The virtues of constancy and loyalty is likely to go by the board as being inapplicable to the changed position. The sexual relationship will drop much of its wholesome and unwholesome present obligations. Not a few persons are beginning even to dream of a possible desirable return to the unconventional sexual promiscuity of the hypothetically happy 'state of nature' minus its animality. But the physical body is identical with the principle of animality and so long as the body will continue to claim its needs animality will stay. To restrain animality it is necessary to regulate the bodily activities.

Two physical bodies can have only animal relationship to one another. Two

mental bodies can be related to one another by the needs of the physical body in a more subtle form. In both cases it is material relationship through and through. If the superior intellectual powers of man are dedicated on principle for the elaboration of the physical relationship the mere possession of such powers does not raise man above the level of the brute, but, on the contrary, tends to sink him lower than non-moral animals. The immoral man is not to be supposed to be actually better than the brute, although potentially the human life is certainly higher than that of the so-called lower animals.

These considerations point to the true ideal of human life. The needs of the physical body require to be subordinated to a higher purpose. This higher purpose must be other than the needs of the physical body. The empiric moralists suppose that the needs of the mind supply this desideratum. They think that if the refined needs of the mind are substituted in place of the gross needs of the physical body human life is necessarily raised above the level of brute life. Yes, but in the sense that the human life is thereby made only more elaborately and charmingly brutal. That is all. Both occupy the same plane, one of them being only clearer in securing their common animal purpose by a pretty common method. Man is made a clever animal, but is not

raised above the plane of the brute, by his empiric intellectual achievements.

But so long as the needs of the physical body and of its auxiliary mind remain the determining factors of human choice, man can never hope to rise above the level of the brute, and greater freedom in such condition would only sink him deeper into the sloughs of the grossest forms of animalism. From this point of view all institutions that act as a restraint on the fuller indulgence of his animal nature should be regarded as conducive to the welfare of man's truly higher personality which has no affinity whatever with the potential animal moiety of himself.

But the negative function cannot satisfy the needs of the higher self. There is a positive function which aims at the satisfaction not of the negative needs of the physical body and the materialised mind but of the positive needs of the soul who is substantively different from both. The solution of the sexual problem is not attainable within the mental and physical scope in as much as it really and substantively concerns the soul. None of the problems of human life can be solved by the deluding temporary satisfaction of the apparent needs of the flesh.

Can they be solved on the plane of the soul, and if so, in what manner? Is there a problem of sex on the spiritual

plane? How can the soul be male or female? If the masculine or feminine needs of the soul are satisfied would such a solution settle the problem of the sexual needs of the physical body and mind?

The case should be put in another way. It is not possible to supply the animal needs of the physical body and mind in a permanent or satisfactory manner. Neither is it necessary to try to do so because it is no concern of our real selves. The physical body and mind have no conscious feeling of their own needs. They are galvanized into an abnormal kind of conscious endeavour by the requirements of the soul who alone possesses real consciousness. Therefore, the so called claims of the physical body and mind are really needs of the soul in this abnormal state. For this reason it is never possible to fully satisfy those needs. The abnormal needs only require to be replaced by the natural needs of the soul if a real solution is to be sought.

The sexual aptitude, therefore, represents also a need of the soul. The abnormality of the need in its present unwholesome manifestation need not be supposed to be without any basis for the existence of the corresponding spiritual need in the proper nature of the soul. It is necessary to get rid of the abnormality but not of the principle itself which it misrepresents. The

abnormality is due to the necessity of the employment of the physical body and mind on the mundane plane. The natural function of the soul is located on the transcendental plane. Just as the soul can be dragged down to the level of the flesh it should be possible in an analogous manner to lift the employment of the flesh to the level of requirements of the soul. The soul should be allowed to predominate, neither the flesh nor the material mind.

In order to establish the natural supremacy of the soul it would be necessary to reclaim him from his present state of self-ignorance. This is the paramount duty of man in this world towards himself and his fellows. As soon as the necessity is really admitted the way is found to lie open to the view of the awakened soul. Then begins the positive spiritual function which is inconceivable to the dormant soul for the simple reason that he does not want to know it at all by following the only process.

There is a function for the corresponding sexual principle on the spiritual plane. The nature of that function is not intelligible to us so long as we are not established on the spiritual plane. That function is categorically different from the corresponding physical and mental activity. The appearance of the natural spiritual function should be allowed to replace the abnormal

activity. The two have nothing in common except their incompatible correspondence due to the difference of plane.

In the real function male and female have distinctive natures who may be described as complementary personalities. They are the two reciprocal halves of the whole conscious personality. But the two are nevertheless essentially one. This supplies the clue to the nature of the wholesome relationship between the two halves. One is the Predominating and the other the Predominated Moiety in the Absolute Cognition. The Predominated Moiety is simultaneously distinct from and contained in the Predominating Moiety. The Predominating Moiety can be but One. The Predominated Moiety alone may possess a plural nature without upsetting the principle of real Monotheism. The individual human souls are dissociable particles of the Predominated Moiety. The Predominated Moiety is of the nature of the Power of the Predominating Moiety Who is the Possessor or Proprietor of Power. The Predominating Moiety is the Male Absolute. The Predominated Moiety is absolute female possessing the aptitude for obeying every direction of the Predominating Moiety for supplying all conditions of the Activities of the Predominating Absolute.

This is the dry philosophical idea so far as it is possible to express the

ultimate transcendental reality by means of the language of mundane thought. The real entity lies entirely off the plane of all mental speculation. Shree Radhika is the Eternal Associated Counter-Whole of Shree Krishna, Her Male Consort. Shree Radhika is the Source of all individual souls whose function is to be employed in the service of Shree Krishna by the alternative methods of loyal conscious submission, neutrality or actual opposition. The individual souls serve Shree Krishna as constituents of Shree Radhika. When they forget that they are constituents of Shree Radhika they forget the nature of their own selves, and engage in the abnormal activities of the mundane plane.

The relation between one individual soul and another is that of obeying each other as constituents of Shree Radhika in the performance of their allotted service of Shree Krishna. To use mundane analogy all individual souls are spiritual females in a subordinate position to Shree Radhika whose service of Shree Krishna they naturally share by their nature as constituents.

The objects of endeavour of the individual souls is to learn to obey Shree Radhika. Only by obeying Shree Radhika they can serve Shree Krishna.

Shree Krishna is the only Object of all worship. Shree Krishna alone is the Recipient of all service. No individual soul can be the recipient of any service on his own account or on account of any other individual soul. This points to the true significance of the Scriptural injunction to abstain from all sexual activity and avoid the company of all sensual persons, for qualifying for the service of Krishna on the spiritual plane. No idea of the positive nature of the function on the higher plane corresponding to the sexual activity of this world can be conveyed to those who are not completely freed from the diseases of the mundane sexual desire. It for this reason advisable to abstain from all empiric study of the descriptions of the Amorous Activities of the Divinity till one has been actually freed from every form of worldly passion by the preparatory service of Shree Krishna under the direction of the bonafide Acharyya.



Presidential Address at the All-Theistic Conference

(Fourth day's sitting)

ON the preceding day we began the discourse on the subject of Reference under the second head, viz., 'knowledge of real and non-real entities.' We intend to speak a few words in pursuance of the same topic also today. We were telling about the desire for knowledge regarding the self. The meaning of the word 'atman' is rendered as 'Hari' by virtue of his qualities of 'extension' and 'maintenance.' The 'atman', or the individual soul, is part and parcel of the Supreme Soul. 'Hari' is the Supreme Soul. The word literally means the double function of Godhead viz., those of 'creation' and 'maintenance' 'even as the mother nourishes her child.' The nourishing function of the mother is, as a matter of fact, a tiny distorted reflection of the Function of Hari. Vishnu or Hari, Whose Form is made of spiritual essence, is the Deity Who presides over the function of continuance or existence which is distortedly reflected in the state of temporary existence intervening between the acts of creation and destruction in this world. All entities are nourished, none are destroyed, by the Supreme Soul. The function also points to expansion, the other co-ordinate activity of the soul denoted by the literal meaning of the word 'atman'.

The Sruti says, "The jeeva (i.e. the individual soul) is a tiny entity as tiny as the hundredth part of the breadth of the tip of the hair. Know that he is very small in magnitude and also unlimited". In other words the jeeva-soul (jeevatma) is an infinitesimally small particle of the Cognitive Potency. But he is unlimited by being of the essence of the Plenary Cognition. All those qualities that inhere in the Plenary Cognition are also present in the jeevatma in an infinitesimal measure. What so ever is there in the Plenary Entity is also present in the tiny soul. But Plenitude is not tiny, the Integer is never a fractional part, nor a fraction of a fraction, nor a fraction of a fraction of a fraction. In many places in the Scriptures the Supreme Soul, Paramatma, is referred to by the term 'Atman'; and the jeeva is also often referred to by the word 'atman'.

The word '*jijnasha*' means 'inclination to know'. The inclination to know about the 'atman' precludes the inclination to learn about divisible entity or fragmentary time. The discourse has in view the whole entity and time in all its fulness. The word 'atman' implies that the entity bearing the name is in a position to fully maintain himself. That

which is not able to maintain itself can not be termed 'atman'. The term 'atman' is used in this sense irrespective of his great or small magnitude. Today it is our task to speak about the attainment of the knowledge of the 'atman'.

Knowledge is located mid-way between the knower and the object of knowledge. Unadulterated knowledge occupies a position that is intermediate between the knower, whose exclusive function is to know, and the Object whose exclusive function is to become known to such knower. If any third function happen to intervene there can be no such thing as pure knowledge. That from which knowledge is obtained, that which supplies the proof of the reality of the cognitive function, can be one of three categories. It may be either pure cognition, a mixture of cognition and non-cognition, or non-cognition. If there intervene any non-cognitional entity in conjunction with cognition, it is mixed cognition.

'A-chit', or non-cognition, is the opposite of the conscious principle. When the object of knowledge is 'a-chit' (non-cognition) and the knower is a mixture of cognitional and non-cognitional elements the knowledge of such knower constituted of cognitive and non-cognitive elements is knowledge of 'a-chit' (non-cognition). In such circumstance the function of pure cognition is dormant, resulting in the consequent

dormant condition of the recipiency of pure knowledge. If the object of knowledge were in possession of any cognitive potency it would have made some use of its free initiative.

When inquisitiveness regarding the nature of the 'atman', or the question 'Who am I?', is asked by the conditioned soul he can obtain by way of response only knowledge which is a mixture of cognitive and non-cognitive elements. This must be so because in this case that by whose means the enquirer is to know viz., his knowing aptitude is shrouded in a gross and subtle covering which has imparted to it the condition which is a mixture of cognitive and non cognitive elements. If the knower as well as the object of knowledge are both of them pure cognitive entities only then can there be any complete knowledge. If the knower happens to be more or less in contact with the external world then knowledge which is more or less of a mixed quality, can alone be attainable.

The Supreme 'Atman', (Paramatman) and the 'Brahman', are one and the same Entity. The nature of the Brahman implies 'non-duality' and 'greatness'. The distinctive characteristic of 'pervasion of the Universe', that is found in the Supreme Soul (Paramatman), is absent in the Brahman. Each and every limited entity produced by the Material Energy is devoid of the

essential characteristic of the 'Brahman'. No limited conception is to be attributed to the unlimited Brahman.

Both the mundane and transcendental functions are located in the conception of the Supreme Soul (Paramatman). The limiting principle is left out in that of the 'Brahman' by the theory of the non-potency of the Absolute. The Supreme Soul implies the consideration of mundane and spiritual potencies. When the non-potent 'Brahman' is regarded as the Absolute it results in the destruction of the quality of distinctiveness represented by the specific existences of seer, seeing and seen. One aspect of the greatness of the Absolute is non-distinctiveness devoid of all distinctive manifestation: the other aspect is that of the Possessor of the Plenary Potency full of distinctive manifestation.

Seekers of the Truth are divided into two classes. One of these maintain that they did not possess any knowledge previously and that their knowledge had a subsequent beginning. The other class will continue to know till the process of knowing itself automatically ceases at the long end. By the term "Seeking to know the self" are targetted positively the desire to know about the self and negatively the desire to know about the non-self.

The non-distinctive view of the "Brahman" expresses only the absence

in the "Brahman" of the qualities of this world. The professor of the distinctive view declares that the non-distinctive view itself is also one of the infinity of the specific features of the distinctive spiritual manifestation. The non-distinctive view represents a specific distinctive manifestation viz., the conception of the absence of all mundane distinction. The level of view that takes into its consideration the simultaneous presence of the non-distinctive and distinctive aspects of the One Entity is that of the Oversoul or Paramatman.

The Oversoul according to the latter view is the comprehensive vast cosmic form as opposed to mere non-distinctive existence (?). The aphorisms of Patanjali viz., "or by enquiry about Iswara (Ruler of the Universe)", 'Yoga is suspension of the faculties of the receptive organ of consciousness',—embody a process of thought that is somewhat different from the view that professes the non-distinctive nature of the Brahman. By those aphorisms the falsity of all entities on the basis of a theory of illusion has not been admitted. The view of the potent Oversoul also betrays the admission of the internal, marginal and external potencies of the substantive Entity. The consideration of relationship between the living organism and its incorporated limbs involves the recognition of

ownership of the limbs by the organism. Limb and organised body, form and possessor of form, potency and possessor of potency, are correlated pairs, the first terms supplying evidence of the existence of the entity denoted by the second. The substantive entity is one, its potencies are numberless. The view of the non-potent Brahman which does not recognise any distinctions as within the identical entity, within the same class, as between different classes or between knower, known and knowledge, is located at a long distance from that of Patanjali.

A certain number of persons think that the cessation of conception and perception should be the objective. In the period subsequent to that of Sakya Singha the view of absence of cognition i.e., imponderable material principle, and still later that of the finality of non-distinctive cognition, have become current. This last asserts that non-differentiated cognition alone survives while the distinction of seer, seen and sight passes away.

The Oversoul in His unity is an extended Entity, the incorporated fractional parts are small in magnitude. In the external potency there is present the aptitude for being affected by time, such disruptive characteristic being incompatible with the principle of unity. The internal potency presents the characteristics of permanence and

wholesome integral differentiation. In the exoteric potency there is misery, in the esoteric potency everything is unmixed perfection.

If we give up the non-cognitive element, if we abandon the consideration of even the subtle mental body, we arrive at the view of pure cognition and are no longer influenced by the power of the exoteric potency. But when we proceed to join to our thinking the gross and subtle bodies, we are made aware of the mixed existence compounded of the principles of cognition and non-cognition and of those considerations that underlie the process of *Hata Yoga* on the path of fruitive material activity or that of *Raja Yoga* on the path of speculative knowledge. By these processes we are instructed in the views of a final desideratum that is compounded of cognitive and non-cognitive elements.

When God is actually realised the tiny particle of unmixed cognitive potency finds himself attracted by the plenary cognition. The relationship of incorporation or externality in regard to the potency of the substantive Entity, then becomes noticeable. The elements that are made of the measure of mundane quality produce the numerals one, two, many. Difference of seer, difference of the seen, difference of sight, vision of plurality, many images of the one entity reflected in many mediums, make their appearance.

In the realm of the inner potency all things displaying a unity of significance the numerals 1, 2, 3, 4,...indicative of diversity do not express any mutually contending relationship. The eternal diversity of the realm of the inner potency is not characterised by the qualities of mutual opposition changeability and destructibility. Temporality or destructibility is not the proper nature of the eternal maternal function, is not the proper Nature of Vishnu, but only the semblance of the spiritual, fashioned by the Limiting Energy of Vishnu. In this world the different things are perishable. They are not definable by the term soul or self. They are non-soul, ephemeral.

The individual soul is not non-soul. The atheist says that the individual soul is non-soul. The theist says that the individual soul is an eternal, spiritual entity—is an unadulterated cognitive entity in his own nature—is akin to the potency of the Plenary Cognition in a small measure—is eternally subordinate to, overruled by the Plenary Cognition.

Godhead possesses One variety of Limbs that are internal and another variety that are external. In the external Limb the full Cognition is obstructed, there is the aptitude of being affected by time. This mundane world has sprung from the external Limb. In this world everything is on the

move. Every mundane entity evaporates like camphor. There prevails the quality of changeability in this world. The child grows into a young man, old age, then falls a victim to death,—is led to different strata of the mundane existence by the impulses of his desires,—is born in the womb of his mother, through semen and blood. It is our duty to enquire about the nature of our real selves. It is not our duty in this life to engage in the quest of the non-self. We have the following in the second chapter of the Geeta:-

‘As a man puts on different and new clothing by casting off his old worn out apparel in like manner the indweller of the body is born in another new body by giving up his old worn-out corporeal frame. Weapons do not pierce the soul, fire does not burn him, water does not drench him, nor does wind dry him up.The soul is incapable of being cut by any weapon, of being burnt, drenched or dried up. He is permanent, free to inhabit any form, unchangeable in his essence and quality and ever-existent.’

In the Seventh Chapter of the Geeta there occurs the following:—

‘My other and different Nature consists of solid, liquid, gaseous, heat, space, mind (*Pradhan*—material principle subtler than space), intelligence (*Buddhi*—prime material principle) and the ego (*Ahankar*). All this is secondary.

Know that my Supreme Nature is different from this. The Potency that is the source of all individual souls who lord it over this world is constituted of My Superior Essence."

These and other similar Shlokas give an account of the nature of the individual soul. The jeeva soul possesses a certain character when he is in the

conditioned state. He has a different character when he is freed from the bound state. He displays a third different nature when he is marginally situated showing an aptitude for both bound and free states. This may be illustrated by the analogy of a gnomon whose opposite sides bear different designations.

(to be continued)

Religious Endowment

MODERN socialism in its organised form aims at bringing everything under the control of the masses, irrespective of the competency of the latter for the proper discharge of responsibilities with which they are intended to be saddled. If the individualistic function of every person is controlled by the masses we would have the destruction and not the improvement of the individual. The masses, however, consist of the very persons the destruction of whose individual function they propose by this extreme assertion of the power and function of their aggregation.

• If the aggregate were really more competent than the individual for the performance of the task they propose to take over from the latter the process would still involve a great loss of value by reducing the responsibility and con-

sequent worth of individuals affected by the process. The rational principle requires that the mass activity should be supplementary to that of the individuals and should develop the scope of individual activity instead of lessening it in any way. If the mass wants to eliminate or weaken the initiative of individuals it will thereby only dig its own grave.

The above observations refer to all activities, secular as well as religious, regarded from the empiric point of view. The necessity for thinking out the issue in a really clear manner is all the more imperative at the present critical moment of the world's history, in as much as the omnipotence of majorities consisting largely of the urban proletariat thoroughly organised for the most vigorous concerted action for carrying out the mass mandate, is

being confidently proclaimed from the house-tops by the miscellaneous host of aspirants to popular favour and the demand is being endorsed by most responsible leaders of secular society. The serious attention of all who aspire to lead the mass is invited to the above fundamental principle of any tolerable form of social existence in the hope that no one should on principle try to add to the troubles of a sufficiently embarrassing position.

The only way in which the legitimate claims of the individual may be properly co-ordinated with the requirements of the salutary functioning of the aggregate, is by the inauguration of a reformed system of popular education on sounder lines. In proportion as the average individual is helped to acquire the effective sense of individual responsibility, possible only in a position of individual freedom, the aggregate will find it superfluous to try to regulate the details of the conduct of individuals within the individual scope proper. The raising of the level of character of the individual should, therefore, be the main concern of all aggregate activity intended for the improvement of its own quality. That kind of aggregate activity which is based upon the unprincipled support of the galvanised mass or of coerced individual members, cannot but be suicidal in the long run.

The present systems of education do not sufficiently help in increasing the proper kind of confidence of the individual in his own individual judgment. From infancy the individual is sedulously nourished upon the materialistic literatures that provide no footing for his free individual personality in any important sphere of his activities. He is notoriously treated as a mere deduced and auxilliary functionary incapable of standing on his own legs or on legs selected by his own free judgment. The State and society are always at his elbow to make him their puppet at the tragic worldly show. He is trained to be yoked to an admittedly vicious system in the manner that will effectively prevent him from being ever really disengaged. He is expected to bear his trial heroically by being taught to be loyal to the voice of the people. This type of education, however favourable it may be to the maintenance of the status quo, has produced the very mischief which a really sound system of education should have tried to prevent at all costs.

The community of the future will have to deviate materially from the current democratic or other ideals if it is to consist of individuals with really free initiative in all matters which they have never yet possessed under any system that has been tried or imagined. The required system will limit itself to

no individualistic or communistic ideals of the current types. It will have to harmonize all rational claims of the aggregate without coercing or curtailing the full freedom of a single individual. This, and nothing short of this, should be the only acceptable ideal for all consistent thinkers to whichever school he or she may find it necessary to belong for the time being. It is this system which is found in its only true and practicable form in the spiritual society set forth in its minutest details by the teachings of Shree Krishna Chaitanya as recorded in the extant works of His associates and eminent followers. A brief outline of the system is reproduced below.

The spiritual, which is also universal, society is based upon a carefully graded classification of its individual members. There is a real basis for this classification. The necessity for such classification lies in the fact that the dispositions of individuals vary. The degree of attachment for the service of Godhead in the stage of development of the Theistic disposition is the principle of such classification. The Theistic disposition implies a natural tendency to the sincere quest of the Absolute Truth and unconditional and loyal submission to the Truth. Those who deny the practicability of finding the Absolute Truth are non-Theists and are necessarily excluded from membership

of the Theistic Community. If such persons are not actively hostile they will be in a position to co-operate to the extent they may agree and in the manner that is consistent with the principle of exclusive spiritual service.

The realisation of the unavoidable necessity for the quest of the Absolute Truth and of its practicability necessitates a thoroughly unbiased examination of the grounds of the current faiths. This should be the primary duty for individuals as well as communities that really seek for the proper solution. So-called revelations need neither be accepted nor rejected without a cautious and scientific examination of the grounds for such claims. Nothing need be admitted as revelation which does not forward the quest of the Absolute to the entire satisfaction of our unprejudiced cognitive faculty. There need be no prejudice and no weakness in the proper performance of this all-important duty.

To all persons who are sincerely desirous of knowing the real Truth the Absolute is pleased to reveal His True Nature by the process that is part and parcel of the revelation. The sincere seeker is intimated the true nature of the bonafide servant of the Absolute and thereby enabled to begin his quest of the Absolute under his absolute guidance. The teacher of the Absolute is fully aware of the disposition of all

persons. When the bonafide seeker is directed by the mercy of the Absolute to the teacher of the Absolute he is made aware of his function towards the other members of the spiritual community into which he is admitted by the mercy of his teacher.

The spiritual community is identical with the eternal association of the pure souls. It does not require the help of anything else for its functioning. It neither fosters nor retards the natural course of secular society. There is no ground for quarrel or disagreement between the two, as they are separated by a difference of plane. The spiritual plane transcends the mundane.

Every conditioned soul possesses a double nature. One moiety of his composite nature has affinity for the mundane and the other for the spiritual plane. If the mundane moiety is allowed to predominate by a person he finds himself located on the mundane plane for having the requisite scope for his elected activities. If the spiritual nature is allowed to have its sway, a person finds himself on the spiritual plane that corresponds to his spiritual nature. But a person cannot belong to both the planes at the same time. It is possible for him to choose to belong to either plane at a time. His individual choice will not, however, suffice to make him belong to any plane without help from Divine power. He will have to obtain

the necessary help by _____ to submit to power having control over the particular plane of his choice in order to be enabled by her grace to have a footing there. This voluntary, active, unconditional obedience to _____ greater power than _____ self makes a person responsible for the condition in which he may be placed although no condition is attainable by his own unaided efforts.

The manifestation of the theistic community in this world requires the co-presence of more than one person who are sincerely prepared to submit to the power competent to admit them to the spiritual plane as the reward of their sincere hankering for the service of the Absolute Truth. Whose grace alone can make them realise the nature of, and necessity for, such submission.

The spiritual community is incapable of being controlled by any mundane authority. This constitutes the real unbridgeable gulf between the preceptor and disciple, the laity and the clergy, which terms apply only to those who desire to serve the Absolute by their proper co-operation. The spiritual church consists of the preceptor and his disciples. The Preceptor wields the authority of the Divine Power admitting to, and maintaining on, the spiritual plane those who submit to be there by His grace. The Divine spiritual Power is the source of the

spiritual authority of the Preceptor over the Church. The best of the servants of the Lord is elected by Him to wield His Authority. The members of the spiritual community obey the Acharyya unconditionally by the spontaneous impulse of their pure serving disposition. The *Guru* alone may admit or refuse admission to the spiritual plane. He is responsible to Godhead alone for his actions. It is the function of the members of the community to serve his transcendental activities with the help of the Scriptures and causeless Divine Grace.

This autocratic power of the *Guru* provides scope for the fullest, unhampered, exercise of the spiritual faculties of all pure individual souls. The organisation of the spiritual community is an Absolute Autocracy ensuring perfect freedom for all individual initiative. This Harmony can result only from Theism. Spiritual autocracy and democracy must not be confounded with their perverted reflections found in this world. What is best in the other world corresponds to the very worst of this world. It need not be supposed to be either for or against the principle of democracy or autocracy as they are to be found in this world. Krishna is the Absolute Autocrat of the perfect Realm of Goloka. We need not justify the autocratic form of any government of this world by the precedent of the

spiritual. The relative conditions of the two planes are such that everything is best on the superior plane and nothing on the mundane plane is free from the gravest defects, although there is a correspondence between the two.

It should, therefore, be open to the secular State to recognise the rationale of the unconditional spiritual power of the bonafide *Guru*. The State should reserve the right of withholding its recognition of the spiritual authority of the pseudo-*Guru*. The secular State will be in the position of discharging this double responsibility by its attitude of patient deference towards those who appear to be bonafide teachers of religion by the spiritual test. If the secular State is disposed to prefer its mundane interests and seeks to subordinate the interests of the spiritual association of preceptor and disciples to those of secular society it would be guilty of acting irrationally and would thereby play into the hands of the pseudo-teachers of religion. The secular State could not adopt a more disastrous policy from the standpoint of the eternal welfare of everybody concerned.

The question of the control of religious endowments by the secular State is bound to come up in the near future in all the civilized countries of the world. The democratic State with its dependence on public opinion should be able to avoid the blunders of cynical

worldliness liable to be engendered by too great material prosperity. The democratic State cannot have any legs to stand upon if it has to depend on the opinion of the empiric experts for its educational policy. The spiritual emancipation of the masses is not so impossible as is represented by the materialists. On the contrary the democratic State should weigh carefully the consequences of continuing to provide for the masses instruction in purely empiric knowledge by the exclusion of real spiritual culture. The democratic State can make no better use of its

opportunity than by devoting its serious attention to the promotion of the comparative study of religion with a view to provide true spiritual education for the masses. The Gaudiya Math stands for a rational and real policy for State-regulation of all religious endowments in furtherance of the cause of real spiritual culture among all peoples of the world on the definite lines indicated above. The Gaudiya Math claims that the policy which it advocates has the sanction of all the revealed Scriptures of the world provided they are interpreted in an open and rational manner.

Sree Sree Chaitanya

MIDDLE PART

CHAPTER II

(Continued from P. 158, November, 1931.)

- | | | | |
|-----|---|-----|---|
| 318 | "When Time, which art Thy form, O Lord,
Brings about the destruction of all
creation, | 332 | What shall I say of the disposition of
Sreebas,
By the dust of whose feet the world is
sanctified ? |
| 329 | "Even then have I no fear by the Power
of Thy Name.
What cause for alarm is there now when
Thyself is present in my home ?" | 333 | As Krishna made His Appearance in the
home of Vasudeva
And manifested all his Blissful Pastimes
in the abode of Nanda. |
| 320 | Saying so Pandit Sreebas entered into the
state of trance,
And saw the Manifestation of the Lord, in
the company of his household. | 334 | Even so the Appearance of the Lord was
now manifested in the home of Jagannath
And all His Pastimes were displayed in
the house of Pandit Sreebas. |
| 331 | By Whose sight the four Vedas long to be
blessed,
Even Him saw all servants of Sreebas,
male and female alike. | 335 | Pandit Sreebas is loved by all the
Vaishnavas |

- All of them experience a great exultation
by stepping into his house.
- 336 The Same Who is praised by recital of
Vedic texts in consonance with the
attitude of devotion;
The male and female servants of Sreebas
beheld with joy.
- 337 When serving the Vaishnavas is the best
of means,
Krishna is certainly attained by the mercy
of the Vaishnavas.
- 338 Lord Biswambhar commanded Sreebas,
'Never speak of these occurrences to any
other person.'
- 339 Biswambhar was ashamed at heart on
regaining external consciousness.
Having re-assured Sreebas the Lord
returned to His Own Home.
- 340 Then Sreebas Paudit was filled with
gladness,
With his consort, daughter-in-law,
brothers, servants and maids.
- 341 Thus hymned Sreebas on beholding the
Manifestation of the Lord ;
Who listens to it becomes the servant
of Krishna.
- 342 Divine Balaram in His Form as Controller
of all from within
Commanded to sing the narrative of
Chaitanya,
- 343 This is my humble prayer to the feet of
the Vaishnavas,
"May the 'Holder of the Plough' be my
Master in every successive birth."
- 344 As the 'Man-Lion' and the 'Lion of the
Yadus' differ only in Name,
Just so are 'Nityananda' and 'Baladeva', —
this I do know.
345. Balai is the Form loved of Chaitanya
Chandra,
The Same whom now we sing as the Moon
of super-ascetics.
- 346 Listen, brother, with a singleness of heart
to the narrative of the Middle Part,
In what manner the Lord performed the
Kirtan for the space of one full year.
- 347 Sree Krishna Chaitanya and Nityananda
Chand are the life,
At Whose twin feet sings Brindabandas.
Here ends Chapter Second entitled 'Beginning
of Sree Sankirtana' in the middle part of Sree
Chaitanya Bhagabat.

Ourselfes

Nov. 14. His Excellency the Viceroy was pleased to grant an interview to His Holiness Tridandiswami Shreemat Bhakti Hridaya Bon Maharaj at the Viceregal Lodg in New Delhi and expressed his kind appreciation of the work of the Mission

Oct. 9. Editor with a strong party of preachers starts from Shree Gaudiya Math, Calcutta, on a tour of propaganda in the Western parts of the country and arrives at Prayag (Allahabad) on Oct 10.

Oct. 12. M.M. Dr Ganganath Jha M.A., D. Litt., Vice- chancellor Allahabad University and Mr V. N. Mehta I. C. S., Commissioner Allahabad Division, interview the Editor for enquiring about the purpose of the mission.

Oct. 13. His Holiness Shreemat Bon Maharaj lectures on 'Eternal harmony and how to achieve it' at Allahabad Anglo-Bengali Intermediate College. Mr Justice Niamutulla of the Allahphad High Court presides.

Oct. 10-11 His Holiness Tridandiswami Shreemat Parbat Maharaj and party paid a short visit to Mymensing town. His Holiness expounded the narrative of Shree Prahlad Maharaj from the Bhagabatam at the local Durgabari for two successive evenings. His Holiness was accompanied by Srailut Satyaranjan Sen M.A. B.L. Professors Jatindra Mohan Ghose M.A. B.L. and Haripada Mandal M.A. of A.M. College and other devotees of Mymensing joined whole-heartedly.

Oct. 16 Editor arrived at Benares in connection with the Annual Celebrations of Shree Sanatan Gaudiya Math and was received at Benares Cantonment Railway Station by Srijit Kesab Chandra Bandyopadhyaya Krishnadhari Mullick, Manohar Das and other residents. A Sankirtan procession accompanied the Editor to the Mint Palace of H.H. Kasi-Narsh which had been offered for his temporary stay by His Highness.

Oct 17-20 Annual Celebrations at Shree Sanatan Gaudiya Math, Benares.

Oct 18-26 Preachers of the Gaudiya Mission were invited by Rai Bahadur Lalit Behari Sen Roy, Private Secretary to H.H. Kashi-Narsh, on behalf of Benares Durga Puja Samiti to lecture on Vaishnavism at the Bengalitola High School during the period of the Durga Puja. The Editor spoke on the 18th. Pandit Sripad Sundarananda, Bidyavinode H.H. Shreemad Bon and Bharati Maharajas also delivered lectures on the eternal religion of all pure souls.

Oct. 23 Shree Shree Bhakti-Buddhanta-Bani-Sevaka-Samiti was established at Dewanganj, Jalpaigari, by the local people under the lead of Pandit Sripad Radha Charan Goswami Bhaktisastri for propaganda in North Bengal.

Oct 27-30 Annual Celebrations of Shree Rup Gaudiya Math, Allahabad.

Oct. 30 Editor lays foundation-stone of the New Buildings of Shree Rup Gaudiya Math at Allahabad on site donated by Srijit Ganesh Chandra Deh.

Editor addressed a large gathering of the residents in connection with the Annual Celebrations in the public pleasure grounds opposite Shree Rup Gaudiya Math in South Malaka, Allahabad.

Oct 21 Nov 25 Annual Celebrations at Shree Madhva Gaudiya Math Nawabpur, Dacca, during the period of Urjjabrata were most successfully performed under the direction of their Holinesses Srimat Parbat and Aranya Maharajas.

Nov. 5 His Holiness Srimad Bhakti Vivek Bharati Maharaj, Srimad Aprakrita Bhakti Saranga Goswami Prabhu, His Holiness Srimad Bhakti Sarbaswa Giri Maharaj and Pandit Sripad Ananta Vasudeva Paravidyabhushan Prabhu arrived at Bhojji, an Himalayan State 23 miles north of Simla, for preaching the religion of pure devotion to the people at the special invitation of the Ruler. The

preachers delivered a series of discourses on the subject of the Universal Religion during Nov. 5 to 12 when they left the place to rejoin the Editor at New Delhi.

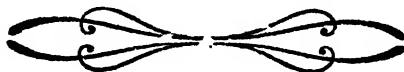
Nov 8-9 Annual Celebrations of Shree Paramahansa Math, Naimisharanya (Nimsar) Immense gathering of pilgrims on the occasion of Somavati Anubasya. Editor led huge sankirtan procession which followed Shree Bigraha of Shree Shree Nanayana on Elephant-back. The procession which consisted of the Samyasi Maharajas and Brahmacharins of the Mission and a very large number of devotees, duly circumambulated all the principal shrines. Editor addressed the gathering of the pilgrims in the afternoon and spoke for about three hours on the text of the Geeta "I serve everyone according to the way in which I am sought".

Nov. 9. Editor sanctions starting publication of a fortnightly journal in Hindi and names the journal "Bhagabat", to serve as organ of Shree Paramahansa Math, Naimisharanya, for propagating the religion unalloyed devotion of the Bhagabatam from the centre where it was taught to the assembled Kishis by Shree Sata Goswami. His Holiness Pradandiswami Shrimad Bhakti Pridaya Bon Maharaj undertakes the editing of the Bhagabat. The paper is financed by Shripad Adhokshaja Seva-kovid Prabhu at present residing at Lucknow.

Nov. 10. Shri Shri Gobardhan Puja and Annakut Mahotsab (Offering of the peak of Food) was celebrated at Calcutta Gaudiya Math on an unprecedented scale. The variety of eatables offered was more than 500 in number and the visitors who competed for a partake of the prasadam exceeded a lakh.

Nov. 15 Editor and party motored from Lucknow to New Delhi. His Holiness Shrimat Sharanati Maharaj expounded the religion of the Bhagabatam at the residence of Dr. Kalipada Bhattacharyya at Seetapur U.P. Srijit Sadhakur Nath Misra Bar-at-Law and Srijit Krishna Kumar Singh Deputy Collector of Seetapur expressed to His Holiness their conviction of the necessity of the teaching of Shri Chaitanya being propagated in U.P. in a regular manner by the institution of Hindi Fortnightly, the "Bhagabat"

Oct-Nov. His Holiness Shrimat Nemi Maharaj delivered a series of discourses at Bhagalpur on the subject of the religion of pure devotion taught by Shri Chaitanya, during October.



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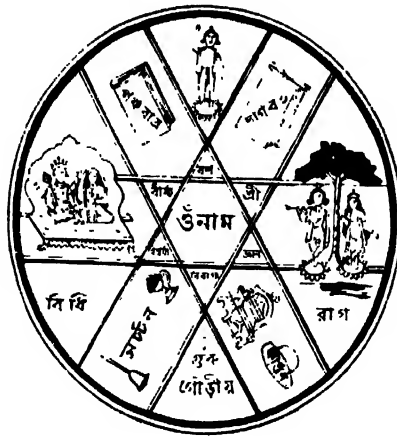
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January, 1932

THE HARMONIST

OR

SREE SAJJANATOSHANI



EDITED BY PARAMAHANSA PARIBRAJAK \CHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST

OR

SHREE SAJJANATOSHANI

VOL. XXIX

JANUARY 1932, Chaitanya-Era 445

} NO. 7.

Circumambulation of the Divine Realm of Braja

(*Shree Braja Mandal Parikrama*)

IT is not necessary for the *sadhu* to perform the extraneous circumambulation of Braja for attaining the sight of Godhead. The pure soul is eternally in the Realm of the Supreme Lord. The mundane tract of the country-side that is trod by every passer-by must not be confounded with the Highest Sphere of the Realm of the Absolute. It is not the glorification of any mundane locality, cause or person for which the devout pilgrim sets out on the *Parikrama* of Sree Brajamandal under the lead of the *sadhu*. Those who turn their attention to the landscape and the external features of the Object of worship or choose to regard the bath and the journey, eating and sleeping,

as identical with the spiritual function, gain very little by their laborious journey. The whole attention of the pilgrim has to be given not to the landscape nor to any Shrine or figures. It is least of all necessary for him to attend to the activities of himself. It is imperative to turn all his attention to the minutest doings and sayings of the *sadhu* under whose direction he has chosen to perform the devotional journey. If he goes on indulging his own fancies and viewing with his own eyes the entities on the spiritual plane he may, indeed, succeed in deluding himself but he will assuredly miss the only legitimate object of his pilgrimage. If he attends and acts up to the instruc-

tions of his spiritual guide and does not allow himself to be directed by any other consideration he will automatically find himself on the plane of *archana* in course of the performance of his spiritual journey, by the unsolicited and causeless grace of the *sat-guru* (bonafide spiritual guide).

The very first principle, therefore, which all intending circumambulators should accept in their heart of hearts is to attend fully to the instructions the bonafide guide and prefer following them to every other occupation. If he tries to do so he will find that the bonafide guide will put him to activities which may be neither such as are to his liking nor what he had previously arranged for. The *sat-guru* will upset all his pre-arranged plans. The pilgrim is not expected to be allowed to guide himself in any way. It is the nature of the conditioned soul to be tempted to assume his own guidance however much he may profess to be guided by another.

It is not the journey but the method of its performance that really matters. Any journey that is performed under the lead of the *sadhu* is a spiritual function. No journey that is not so performed can have any spiritual value. The circumambulation of Shree Braja-mandal has the further advantage of spiritual association which are of great help to the novice on the path of spiri-

tual endeavour. The novice is in a position on such occasions to be put in mind by the *sadhu* that he is never to attend to the scene at all, because what he will see if he does so is not the thing which he should see but something else the sight of which will be obstructive of the real function for which he is out on his pilgrimage. The *sadhu* himself will see everything very carefully and minutely but he will never the novice to any function of the kind. If the novice submits to be so thwarted at almost every stop and is prepared to do whatever the *sadhu* tells him to do with loyal faith he will have gained the real object of his pilgrimage.

It is for the purpose of inspiring a real regard for the transcendental realm of Braja in the minds of the circumambulators that the function has been manifested by the *sadhu*. The mundane realm enables the *sadhu* to do this in a concrete way. In the realm of Braja it is not jeevas who enjoy the landscape. It is Krishna Who is the Sole Enjoyer of that Realm. The jeevas have no other function but to minister to the Pleasures of Krishna. The landscapes of that Realm are instinct with perfect spiritual life. They direct their denizens in their constant service of Krishna. The *sadhu* is the whole-time servant of Krishna. He can understand the directions of the spiritual realm that does not manifest its

responsive nature to the eclipsed consciousness of conditioned souls. The *sadhu* alone is thus in a position to employ the conditioned soul in the service of the Realm of Braja although the latter is necessarily not fully aware of the same till after he has been freed from all obscurity of vision.

It may of course be asked why the mundane landscape should be at all necessary for the spiritual purpose. To this the reply is that the land of Braja is specially privileged for being used by the *sadhu* for his purpose. Mundane landscape is no doubt different from the spiritual realm. But the mundane in this case has a quasi-spiritual value as soon as it is used by the *sadhu* for kindling the spiritual consciousness of dormant souls.

The full spiritual process is not devoid of distinctive features. So much so is this the case that the abstract mental function is the furthest removed from the spiritual. Those, therefore, who choose to suppose, for no reason whatsoever, that the nature of the difference between the spiritual and mundane resembles that between the mental and physical, are, by reason of this very initial misunderstanding, prepared to disown with special vehemence any spiritual value of the gross mundane landscape. These persons are however much more condescending to the claims of the mental process to be regarded

as being in close proximity to the spiritual.

But as a matter of fact neither the mental nor the physical process can have any spiritual quality of its own. Such a quality may be impressed on either by the Grace of Godhead. The land of Braja has been endowed with this privilege by the fact of the Appearance of Shree Krishna Who performed His All-Holy Pastimes there. Why should it be altogether impossible for theists to believe in the privileged nature of the land of Braja in view of the above fact? The land itself is not spiritual. It will not benefit any person if he serves the inanimate landscape of Braja by the resources of his mundane nature. The guidance of the *sadhu*, however, needs must be allowed to make a vital difference, as it enables even the conditioned soul to be used in the quasi-spiritual service of the transcendental realm of Braja apparently to an external observer in terms of the mundane landscape. But the service of the mundane tract of Braja is not thereby rendered identical with the quasi-spiritual service (archan) of the transcendental Realm under the guidance of the *sadhu* who uses the privileged mundane tract for the purpose of enabling conditioned souls to obtain the unconscious service of the transcendental realm.

Those who choose to suppose that they are enabled to serve the transcen-

dental realm of *Atja* by simply residing in the mundane district of *Muttra* or by following mechanically any course of ceremonials laid down in the Scriptures under the guidance of persons who have themselves no access to the spiritual plane, are no less deluded than those stubborn atheists who do not believe in the testimony of the revealed Scriptures or affect to regard the Scriptures as the concoctions of the fertile imaginations of barbarous peoples. The perusal of this discourse cannot materially benefit either description of persons.

The worship of Godhead can have only the character of an eternal quest of the Truth in consonance with the principles of transcendental epistemology. Those who take this mundane existence to be identical with the transcendental are either fools or knaves. It is of course possible for persons with a dull intellect to accept (?) anything and everything 'on trust' (?). But this kind of innocent (?) stupidity will not help any person in arriving at the real Truth. Nor can any person find the Truth by means of his intellect alone. But that also is no argument in favour of the least neglect of intellectual alertness on the path of spiritual endeavour. The Truth makes His Appearance to the pure cognitive faculty. He refuses to appear to the non-cognitive aptitude. The reason why the intellect cannot

find truth is not that it is disposed to exert itself but that it does not do so in the proper manner and with sufficient thoroughness. The legitimate function of the intellect in approaching the Absolute is of a receptive nature. The intellect of man commits an offence against itself the moment it attempts to comprehend the incomprehensible by its own resources. This type of aggressive intellectualism is the mother of atheism and is not less harmful than even deliberate stupidity.

It is possible to desire to have the perfectly receptive attitude towards the Truth, waiting for Him to take the initiative for enabling us to find Him. This waiting for the Truth is the only real form of the quest after the Truth. To a person with such bonafide receptive disposition the Truth reveals Himself to the extent that is sufficient for enabling him to continue the quest in a successful manner. The success consists in this that such a person is able to distinguish between the Truth and non-Truth when either of them presents itself to him for his receptive acceptance. He is also enabled by the quest to recognise those persons who are bonafide seekers of the Truth. He is thereby enabled to cultivate their society by the method of receiving enlightenment from their words and deed. All this, however, does not mean that the seekers of the Truth can actually tread the spiritual plane itself. Neither

can he be regarded as being wholly confined to the mundane plane. He is quasi-free. He is said to be free even in this life (*jivan-mukta*) by the Scriptures.

Shree Krishna Chaitanya exhibited the ideal of conduct of a person who has been favoured by the gift of love to the feet of Krishna by the grace of the *sa-lhu*. He did not perform His Pilgrimage under the lead of any other person. He gave an explanation of the cause of His Own peculiar conduct to Prakasha-nanda, the atheistical pedantic leader of the sannyasins of Kashi of His day. He said in effect that He was a wholly ignorant and dull-headed person. Sri Gurudeva took pity upon Him for His extreme dullness and told Him that it would not be possible for such a foolish person to profit in any way by the study of the Vedanta. He was instructed to take the Name of Krishna instead. As He did so, in a short time He experienced a great change of disposition. It was no longer possible for Him to control His own Activities. The Name of Krishna entirely mastered His Whole Self and made him dance, sing, cry and in short behave like one mad. He was alarmed by the appearance of those symptoms and repaired to His Guru and submitted to him His condition. His Guru told Him that he was most fortunate in having such a disciple as the symptoms were those of a person in

whom love for Krishna manifests itself by the Grace of the Holy Name. His Guru then explained to Him that the Name of Krishna has a power to excite love for Krishna if He is chanted without offence and that love for Krishna is the one thing needful for the soul and the end of all spiritual endeavour.

When love for Krishna makes its appearance in the spiritual essence of the perfectly pure soul such a person forgoes all inclinations for any form of sensuous activity of both the gross and subtle varieties. He is then entitled to visit the realm of Braja. He is also impelled to do so by his irrepressible love for Krishna. But he finds the realm of Braja itself in mourning in its agony of separation from Krishna. The sight only serves to still further augment his own sorrow.

There is thus no change of mood for the lover of Krishna when he is in the realm of Braja. He does not find Krishna in the realm of Braja but meets instead the denizens of the place undergoing grief of separation from Krishna like himself. Krishna is not to be found in this world in this age. This is a matter of life and death to the person who really loves Krishna. There can be no happiness nor solace for such a person during his sojourn in this world. He is never happy in any other sense even by his residence in the land of Braja.

The circumambulation of the realm of Braja has no significance for any one except those who really love Krishna. Those who love Krishna can alone understand how the ceremony was performed by Shree Chaitanya. Unless one takes the Name of Krishna in the manner that is free from offence revealed by Shree Chaitanya as the Divine Dispensation for this Age of Discord (Kaliyuga) by His Conduct and teachings, one can attain to no real love for Krishna. A true follower of Shree Chaitanya is, therefore, alone entitled to perform the spiritual pilgrimage of the realm of Braja.

Shree Chaitanya is Shree Krishna Himself Who alone is the Source of His Own Service. Shree Chaitanya is Shree Krishna exhibiting the Mood of Love for Himself. The Mood of Love is only the Exterior of Shree Chaitanya. But this exterior is not less Absolute than the Inner Personality Who is no other than Krishna Himself. Krishna is also Chaitanya. The Master

is the Source of His Own service. Krishna as the Source of Love of Himself, is Caitanya. The two Aspects of the Divine Personality are not complementary but are *identical*. Shree Krishna is eternally served by the denizens of Braja. He is thus served in a visible form in the Dwapara Age in this world. Shree Krishna is also served in a visible form in the Kali Age. In Kali Age He is served as Shree Chaitanya by the denizens of Shree Nabadwip which is identical with the White Island (Shvetadwip) of the Scriptures. The service and associates of Shree Krishna Chaitanya are identical with those of Shree Krishna. The service of Shree Kaishna Chaitanya alone is attainable in the Kali Age. Those who aspire to the service of Krishna in this Age have no other alternative but to serve Shree Krishna Chaitanya. Unless they are fully prepared to do so they are bound to go astray and be betrayed into a course of sensuous activities under the garb of religion.

Idealism

IDEALISM is one of the commonest forms of ego-worship. The empiricists are as a rule subject to hugging this form of error. It is a psychological product of the infatuated soul in his

conditioned state. As soon as the soul begins to seek his own elevation it becomes necessary to set up an ideal to be realised. This ideal is nothing but a fancied desirable state based on the

experience of one's sensuous self. In the conditioned state the soul regards his own physical and mental welfare (?) as the centre of all his activities. This welfare is conceived in a twofold manner. It is supposed to consist of acquisitions of new and enlarged faculties for the improvement of the quality as well as volume of one's so-called "happiness". It is negatively considered as consisting of dropping certain mal-acquisitions that have been found to be undesirable by actual experience. This picking and choosing process issues in the formulation of an ideal state which it is considered, is the duty of all rational persons to seek to realise as the goal of his activities.

This method is sufficiently bad as laying down the standard for the activities of an individual. It becomes a profane nuisance when it is used for the purpose of conceiving the Nature of Godhead Himself. The motive that obviously underlies all idealistic attempts for the formulation of a "theory" of the Absolute is to create a God who would be serviceable for the realisation of the greatness of the manufacturer of the "Idea". The Subjective Existence of Godhead is to be wholly ignored. The necessity of having to serve the pleasure of this concoction of one's 'puppy brain' is also clean forgot.

Is it possible for a person rationally speaking to be the slave of an Idea?

It would be nothing short of an agreement for stopping all activity for the sake of enjoying the supreme satisfaction of a stagnating stupefaction. The reason of man commits suicide the moment it is seriously impelled to tie itself to any ideal. All this is so evident that it is necessary to have an oxymoron in order to avoid the clear consequences of such a stupid folly. And accordingly we meet with the proposal of the duty of having a "progressive ideal".

But is not the real implication of the term 'progress' incompatible with the purpose that underlies the idealistic process itself? Let our memory be refreshed a little for realising this fact. The "Ideal" is to be the goal of all our activities. A progressive goal is no goal but only the wayside. Is it necessary to conceive a goal that is really in order to be misled thereby?

It is, of course, assumed by the fashionable empiric psychology that the process of thinking would be impossible if one is to be prevented from the attempt of realising such a progressive ideal. The mental process is defined to start with the formulation of an ideal state on the basis of one's past experience, at any rate after the mechanical stages of puerile activities have been passed. As it is the nature of the mind to act in this way one has to be content with it whether it is reasonable or not.

The idealist is a very frank person who is "sure as anything" of his own theories professing all the time that they are "by no means" final. It is, indeed, *prima facie* a very noble psychology that would commit us to a palpably irrational course without being able to prove "in a final sense" its real necessity. That is also never to be considered as the reason why it is baking mighty little bread during its long period of 'progressive' existence.

May it not be more rational, and therefore more scientific, to agree with those Oriental investigators who declare that the mental process is an abnormal occurrence which is capable of being restored to its normal rational position. By indulging an abnormality one can not be rationally held to be 'progressing' towards any state that should be really desirable for a rational being. There is a real distinction between the naturalistic and the rational activity of the mind. The naturalistic is inconsistent with the rationalistic. One is of course free to choose either course as the basis of his own individual conduct. But no clear thinker need confound the one with the other, nor proclaim in and out

of season the impossibility of following the strictly rational course.

The idealist surrenders himself consciously or unconsciously to the naturalistic impulse. He is thereby borne to the opposite point of the compass to that to which the rational faculty should advise him to proceed. The root cause of the trouble is also clearly stated by the transcendental psychologists. They say that the enquiry should be directed to the soul, the source of the mental activity. The empiricists affect to believe that the mind can be studied on its own terms. This dependence on the mind involves the stultification of method and the futile quest of no final solution of any thing particular.

Just as the empiricist refuses to take cognisance of the actual existence of the soul as the substantive source of the mental function, in like manner and by reason of his illogical dependence on the limited mind he fails to take cognisance of the actual Subjective Existence of the Absolute as being both the Pathway and the Goal of all activities of His constituent subservients.



Listening to Harikatha

WE must distinguish between Transcendental words and mundane words. Whenever mundane words enter the ear four other senses inspect them to see whether they agree with previous experience. When the Transcendental sound comes it carries all necessary implements and things that sweep away wrong ideas as well as supply accommodation for the vacuum caused by dismantlement of older constructions by the Transcendental sound. It clears up all previous deposits of knowledge.

The Transcendental Sound should not be confronted with ordinary sound. It offers no scope for any invasion of the challenger. It does not allow any opposing sound to disturb its progress. When it comes ordinary sounds give way to make progress towards it.

The Transcendental Sound is called Harikatha (discourse about the God-head). Mundane sounds give facility to our enjoyments. We display two different sorts of feelings towards them. We either welcome or don't give invitation. We don't welcome pain. The Transcendental Sound does not give pain in any way. The Transcendental Sound is furnished with all sorts of good-wishes that we require. We should

study it in this life. This is initiation (diksha), consisting of the utterance of some mantras that dispel all sorts of wrong impressions and we are placed in a plane where no opposition is met. That sound is needed by every body. Though some people who cherish materialistic ideas do not care to give their full attention not feeling that there is any such necessity. But we require that persons holding the materialistic view should be given to understand that we are in urgent need of studying the Transcendental sound. It is efficacious in our present stage also.

People now-a-days freely indulge all sorts of materialistic views. They do not entertain the idea that everyone is vitally interested for studying the Transcendental sound which they neglect by accepting the materialistic views. All of us seek help and strive to utilise every thing for ephemeral purposes. The receiver as well as grantor of such help are both of them liable to be transformed. So the empiric knowledge is inadequate to cope with the Transcendental sound. But Transcendental sound furnished all sorts of help necessary for its proper acceptance.

We cannot help ourselves at the time of birth, in infancy. As a matter

of fact we are always in need of constant help. This is our life-long experience. With growing experience we scrutinize about gradation of the help received. We become aware that a Grammar school imparts less knowledge than higher academies which furnish more information.

We are always seeking greater education. The rationalistic propagatory agencies force us to look for sources of help. We find that Infinity can meet our demand. That Infinity should be Ever Existent, All-knowledge All-Blissful. We should not neglect the study of these things. We poor people must get help from others. All help is to be received from the Fountain-Head. He can do no wrong to us. We need not associate any wrong idea in the Fountain-Head. But our poor achievements trouble us with the idea that we can easily dispense with such help from the Fountain-Head.

The primary thing is that we require help. A knower requires that knowledge should intervene to cement him with the source of knowledge. The conception of theists should not, therefore, be dismissed. We are allowed to stay in the mortal coil for some time. But I am to leave off my mortal frame and should not be satisfied with my present predicament. We should never be satisfied with mundane aspirations only. This life is short in comparison

with the eternal life. We should pay more attention to preparation for that life.

We may attend to some of our primary necessities of this life and need not be deprived. But this need not lead us to forget that this is not the summum bonum and to consider that we should have purely mundane interest and should have no interest in the eternal Transcendental.

We can have access to distant objects through the medium of sound only. Ocular activity cannot help us to be in contact with things lying behind the screen. Sound enables us to have an idea of things located out of sight at a long distance, beyond human scope, beyond our intellectual horizon.

We show natural eagerness to go further than the human scope. That can be by the Transcendental Sound carried by a messenger who cannot give any time to these mundane examinations. This is only three dimensions,—line, surface and cube. This space permits us to have no idea of fourth and higher dimensions and divisible parts. Our senses cannot go beyond three dimensions.

We are always looking out for having our knowledge extended. That can be by the Transcendental Sound which possesses this particular potency. The great peculiarity of that Sound consists in this that it is identical with colour,

figure, attributions, qualities, activities, and need not be challenged and testified by the four other senses, or arguments. We should allot a portion of time to the study of this subject. We should always be impressing on our friends, who have got an atheistical tendency

for preferring material advancement, that the soul has got a sacred duty of getting rid of the restricted duties and that therefore, we should give a lending ear to the Transcendental Sound whenever such an opportunity presents itself.

Putana

THE first act of New-born Infant Krishna recorded by the Bhagavatam is the slaying of the demoness Putana.

The demoness Putana was deputed by King Kansa to kill all the new-born babes of the realm of Braja where he was informed by the Divine sage Narada that his would-be slayer had been recently born. Meanwhile Shree Krishna had been born in Kansa's prison and had been conveyed by His father Vasudeb to the house of His foster parents Nanda and Yasoda in Braja during the night of His advent. The guards of the prison had failed to detect the movements of Vasudeb who had returned to his prison with the new-born daughter of Yasoda with whom he had exchanged His own Boy without the knowledge of Yasoda herself. Vasudeb had carried Krishna in his arms across the flooded Yamuna lashed into fury by the tempestuous weather of that

moon-less night. He had waded on foot the deep waters which had been turned into yawning whirlpools by the fury of the tempest. The iron chains, bolts and locks of the barred gates of the prison had opened of their own accord on the approach of Vasudeb carrying Krishna to the home of His foster parents. The daughter of Yasoda was thereupon duly reported to King Kansa as the new-born dreaded eighth issue of Devaki. The King rushed into the prison-call on receipt of the tidings for which he had been waiting through long years of sleepless nights. He was at first willing to spare the life of the baby as the prophecy was to the effect that he would be killed by a male-child, eighth issue of Vasudeva and Devaki. But he thought of being relieved of all possible doubts on the point by putting to death the new-born girl. As, however, King Kansa was on the point of dashing the baby on the block she escaped from the

grip of the King and disclosing herself as the Deluding Energy of Godhead as she remained visible for a short time in mid-sky, assured the King of the certainty of the birth of his future slayer but dissuading him from the fruitless attempt of avoiding his fate by the cruel murder of innocent infants. Saying this Mahamaya disappeared from the view of the astounded King. Kansa was subsequently informed by the sage Narada that his future slayer must have been born among the denizens of Braja and that if he was mindful of his safety he should lose no time in taking drastic measures for nipping the danger in the bud. This advice was relished by the blood-thirsty coward and he had accordingly deputed the demoness Putana to kill by an unsuspected process all the new-born infants of the surrounding country.

The demoness Putana accordingly made her appearance in Braja and presented herself in the home of Yasoda during the absence of Nanda who was then in Mathura to pay the tribute due from him to King Kansa. The demoness had assumed the form of a most beautiful matron with a most benignant aspect as she approached the couch where Infant Krishna had been put to sleep by Yasoda. Yasoda had noticed the unknown female as she entered the house, but did not suspect any foul play. She accordingly watched the new-comer

without any anxiety as she made her way to the couch of the Baby, took Him up in her arms and offered her breast to the Infant to give Him suck. But the nipples of Putana's breast had been tipped with the deadliest poison.

The Infant Krishna was aware of the intention of the demoness and took hold of the breast of the monster with His supple Arms. The grip of the Infant was so terribly severe that it was enough to drive the demoness to despair of her life as she was convulsed by the mortal agony of the pressure of Krishna's little Hands. The Infant then applied His lips to the breast of Putana and sucked away her life in an instant. The terrible monster bellowing with pain was compelled to disclose her own huge, loathsome demoniac form as she fell lifeless on the ground covering with her hideous carcass a long distance with Infant Krishna still clinging to her poisoned nipples.

Accordingly the first act of the milkmaids, who with Yasoda rushed to the spot, was to snatch the Infant Krishna from the breast of the terrible demoness. Then they all marvelled how the Baby could escape unhurt from the clutches of the demoness. They attributed the safety of the Infant to the mercy of the gods who are specially kind to the helpless. The affrighted milkmaids invoked the help of all the gods and goddesses for their continued protection of the Infant.

Meanwhile, Putana was saved by her service to Krishna for having offered Him the suck of her poisoned breast. The author of the Bhagabatam is careful to mention that the good fortune of the demoness equaled that of Yasoda in as much as her breast had been sucked by Krishna. Putana, therefore, attained to the eternal status of the foster-mothers of the Supreme Lord in the Realm of the Absolute.

The above narrative of the Bhagabatam embodies a most important moral for the seekers of the Absolute. But before offering the interpretations of the texts favoured by the former Acharyyas I would like to draw the attention of the reader to certain possible misconceptions regarding the nature of the interpretations about to be offered.

There is a class of persons who insist on the texts being taken in their literal worldly sense. Much ingenuity has been expended for extracting meanings that may be satisfactory to the empiric judgment of the interpreters working by this literal method. Their argument is not unintelligible. As the revealed literatures are to be regarded as containing the information of the Absolute the language should be regarded as part and parcel of the meaning of the text. From this conclusion the literal interpreters jump to the wrong inference that it should be possi-

ble for the conditioned soul to ascertain the real meaning of the scriptures by sticking to the lexicographical sense of their actual wordings. This latter part of the argument is inapplicable to the subject which is transcendental. The words possess a double meaning. The lexicographic meaning refers to the entities of this world and is, therefore, inapplicable to the case. The esoteric meaning is not accessible to the gross senses and mind of the conditioned soul. This is the great and insuperable difficulty. The literal interpreters who follow the lexicographical meaning of the words err grievously in overlooking this all-important consideration.

The transcendental meaning of the words cannot be conveyed to the senses of the conditioned soul so long as he does not agree to follow the method of submissive listening to the transcendental sound appearing on the lips of the pure devotee. There is a definite line of succession of the bonafide teachers of the truth. The bonafide teacher should be available sooner or later to the real seeker of the Truth. The bonafide Acharyya is not recognisable by the hypocrites and atheists who do not really want to serve Godhead. So long therefore, as the bonafide teacher does not manifest his appearance to the pure cognitive essence of the seeker of the Absolute Truth it is necessary for the candidate for spiritual enlightenment

to concentrate on self-examination to be able to avoid harbouring any lurking traces of insincerity. The words of the *sadhu* are also available, by his causeless mercy, for bearing the efforts of such candidates, for finding out their own insincerity.

It is by overlooking or deliberately neglecting to undergo this preliminary training for obtaining access to the transcendental meaning of all words that the literal interpretationists who follow the ordinary lexicographical meaning of the words of the scriptures fail to understand the necessity of never deviating from the interpretations offered by the self-realised souls to whom the transcendental meaning of the words is available. Those empiricists who, while following the lexicographical and syntactical method of the literal interpretationists, do not scruple to read their own meanings into the texts under the impression that the scriptures and the products of the human brain liable to every form of error and, therefore, fit to be corrected by the equally erring caprices of other hypothetical thinkers on the ground of allegations of error that cannot be proved, are disposed to think that the interpretations offered by the Acharyya are not scrupulously faithful to the texts and offer allegorical explanations for supporting their own sectarian views.

These possible misunderstandings are stated to invite the attention of the

reader to their bearing on the following interpretation of the narrative of Putana based on the exposition of the former acharyyas heard from the lips of the bonafide teacher of the Absolute. The interpretation is not offered as a literal lexicographical explanation nor as an allegory concocted in the light of empiric knowledge of the past history of the race and may accordingly be accepted as such.

Shree Krishna manifests His Eternal birth in the pure cognitive essence of the serving soul who is located above all mundane limitations. King Kansa is the typical aggressive empiricist. He is ever on the look-out for the Appearance of the Truth for the purpose of suppressing Him before He has time to grow up. This is no exaggeration of the real connotation of the consistent empiric position. The materialist has a natural repugnance for the transcendental. He is disposed to think that faith in the incomprehensible is the parent of dogmatism and hypocrisy under the guise of religion. He is also equally under the delusion that there is and can be no really dividing line between the material and the spiritual. He is strengthened in his delusion by the interpretation of the scriptures by persons who are like-minded with himself. This included all the lexicographic interpreters. The lexicographical interpretation is upheld by Kansa as

the real scientific explanation of the Scriptures and one that is perfectly in keeping with his dread of and aversion of the transcendental. These lexicographical interpreters are employed by Kansa in putting down the first suspected appearance of any genuine faith in the transcendental.

King Kansa knows very well that if the faith in the transcendental is once allowed to grow it is sure to upset all his empiric prospects. There is historical ground for such misgiving. Accordingly if the empiric domination is to be preserved intact it would be necessary not to lose a moment to put down the transcendental heresy the instant it threatens to make its appearance in right earnest. King Kansa acting on this traditional fear is never slow to take the scientific precaution of deputing empiric teachers of the scriptures backed by the resources of Dictionary and Grammar and all empiric subtleties to put down, by the show of spacious arguments based on hypothetical principles, the true interpretation of the eternal religion revealed by the scriptures. Kansa is strongly persuaded that the faith in the transcendental can be effectively put down by empiricism if prompt and decisive measures are adopted at the very outset. He attributes the failures of atheism in the past to the neglect of the adoption of such measures before the theistic fallacy has

time to spread among the fanatical masses.

But Kansa is found to count without his host. When Krishna is born He is found to be able to upset all sinister designs against those who are apprised by Himself of His Advent. The apparently causeless faith displayed by persons irrespective of age, sex and condition may confound all rabid empiricists who are on principle averse to the Absolute Truth Whose Appearance is utterly incompatible with the domination of empiricism. But no adverse efforts of the empiricists, whose rule seems till then to be perfectly well-established over the minds of the deluded souls of this world, can dissuade any person from exclusively following the Truth when He actually manifests His birth in the pure cognitive essence of His soul.

Putana is the slayer of all infants. The baby, when he or she comes out of the mother's womb, falls at once into the clutches of the pseudo teachers of religion. These teachers are successful in forestalling the attempts of the good preceptor whose help is never sought by the atheists of this world at the baptisms of their children. This is ensured by the arrangements of all the established churches of the world. They have been successful only in supplying watchful Putanas for effecting the spiritual destruction of persons from the

moment of their birth with the co-operation of their worldly parents. No human contrivance can prevent these Putanas from obtaining possession of the pulpits. This is due to the general prevalence of atheistic disposition in the people of this world. The church that has the best chance of survival in this damned world is that of atheism under the convenient guise of theism. The churches have always proved the staunchest upholders of the grossest forms of worldliness from which even the worst of non-ecclesiastical criminals are found to recoil.

It is not from any deliberate opposition to the ordained clergy that these observations are made. The original purpose of the established churches of the world may not be always objectionable. But no stable religious arrangement for instructing the masses has yet been successful. The supreme Lord Shree Krishna Chaitanya in pursuance of the teaching of the scriptures enjoins all absence of conventionalism for the teachers of the eternal religion. It does not follow that the mechanical adoption of the unconventional life by any person will make him a fit teacher of religion. Regulation is necessary for controlling the inherent worldliness of conditioned souls. But no mechanical regulation has any value even for such a purpose. The bonafide teacher of the religion is neither any product nor the favourer of

any mechanical system. In his hands no system has likewise the chance of degenerating into a lifeless arrangement. The mere pursuit of fixed doctrines and fixed liturgies cannot hold a person to the true spirit of doctrine or liturgy.

The idea of an organised church in an intelligible form, indeed, marks the close of the living spiritual movement. The great ecclesiastical establishments are the dykes and the dams to retain the current that cannot be held by any such contrivances. They, indeed, indicate a desire on the part of the masses to exploit a spiritual movement for their own purpose. They also unmistakably indicate the end of the absolute and unconventional guidance of the bonafide spiritual teacher. The people of this world understand preventive systems, they can have no idea of the unprevented positive eternal life. Neither can there be any earthly contrivance for the permanent preservation of the life eternal on this mundane plane on the popular scale.

Those are, therefore, greatly mistaken who are disposed to look forward to the amelioration of the worldly state in any worldly sense from the worldly success of any really spiritual movement. It is these worldly expectants who become the patrons of the mischievous race of the pseudo-teachers of religion, the Putanas, whose congenial

should express only the Absolute. Are we, therefore, to admit two Absolute Entities? How also can the Absolute be the subservient to Himself? But the relative also cannot be subservient to the Absolute by the same logic. The relationship between the two is realisable as one of actual subservieney. The forms of the empiric logic cannot reconcile the apparent incompatibility. But the fact need not be disowned by undue deference to an admittedly faulty Science which is limited to certain cut and dry forms of procedure.

The Power of the Absolute is Absolute in the sense that it is unlimited as regards its scope and form of operation. The Absolute Power is capable of operating in all conceivable and non-conceivable ways. That does not mean that it is not subservient to the Absolute Possessor of Power. One of the inconceivable ways in which the Absolute Power is found to operate is that it can produce the manifestations of the Limiting Principle which are incompatible with its own subjective nature.

The jeeva is a product of Power. He is an eternal self-existing manifestation of Power. These are not contradictory when we bear in mind that the expression may exist independently and eternally by the Will of the Possessor of Absolute Power. In this sense the Biblical dictum that 'man is made after the image of God', and not

exactly as God, may be admitted with all necessary reservations to prevent any misconceptions of the nature to which exclusive Monists are found to be prone.

Shree Madhva did not analyse the relationship to the point of precision that it attained in the hands of the Gaudiya Acharyyas. But his sane theistic instinct unerringly fastened upon the supreme importance of emphasising the absolute nature of the distinction between the jeeva and Godhead as regards their respective natures and functions.

The jeeva is not only the product of Power, he is a spiritual agent who is detachable from subservieney to the Absolute Spiritual Potency eternally obeying Her Absolute Master. The jeeva is, therefore, in the position of the under-servant whose proper function is to obey the Master under the guidance of the Plenary Spiritual Potency.

The jeeva is capable of being led astray if he does not allow himself to be guided by the Plenary Spiritual Potency. It is, however, legitimate and practicable to distinguish between the relationship of the jeeva to the Plenary Potency and that with the Possessor of the Potency. The plenary Potency is not the Master but the only Servant of the Master. The jeeva can never directly serve the Master. There

is always one of *two* intervening Agents between the jeeva and Godhead. One of these Agents is called in the Scriptures the Plenary spiritual Potency to whom reference has already been made. The other Agent is the Deluding Potency. This Latter gets hold of the jeeva who does not want to be guided by the Spiritual Potency but wants to be his own guide. Being himself of the nature of Potency it is not wholly unintelligible why he might desire to avoid the service of another whom he is to regard as his fellow-servant.

In other words the Plenary Potency is distinguishable from Godhead as the Obeying Principle in the Absolute. She is capable of being designated as the Counter-Whole of the Absolute. That which carries out the Will of the Absolute is, therefore, the eternally associated Predominated Moiety of the Absolute Integer. It would be a grave error to regard the Plenary Spiritual Potency as an entity that is separable from the Absolute. The operation of the Plenary Potency is the only *modus operandi* of the Absolute.

The jeeva is placed in a lower grade

of agents. The Plenary Potency may or may not allow him to serve Godhead. The Aspect of the Plenary Potency that is presented to the jeeva whom She wants to deprive of the service of Godhead is termed in the Scriptures "Maya" or the Limiting Potency. The jeeva is provided by the Limiting Potency with limited faculties and functions in a corresponding world on the scale of his tiny magnitude in order to allow him to indulge his disloyal attitude towards Herself. If the jeeva wants to serve Godhead according to his own judgment his inclination is nothing less than a form of unwillingness to serve at all. Because he must know very well that the guidance of the Plenary Potency is identical with that of Godhead Himself. It is, therefore, imperatively necessary to prevent any possible misconception of the difference that separates the jeeva from Godhead and His Proper Agent in Her Benign Un-deluding Aspect. The jeeva is no servant of Godhead except by permission which has to be earned by a disposition of active loyalty in obeying unconditionally the Guidance of the Spiritual Potency.



Presidential Address At The All-Theistic Conference

Fourth Day's Sitting

(Continued from P. 185 December, 1931)

WHEN I desire to be dressed up as 'Master', to lord it over others, I become subjected to Physical Nature and profess to be an exclusive Monist, (Mayavadin). The Buddhists are materialistic Monists. The Mayavadins who profess to follow the Scriptures are designated masked Buddhists as they rely on the evidence of their senses and to assume an overt attitude of challenging controversy.

The harmonious adjustment of all differences on the spiritual plane is based on the correct form of Monism (Shuddhadwaita) Sripad Shreedhara Swami professes the principle of correct Monism. Those who profess the doctrine of exclusive Monism (Kebaladwaita) endeavour to misinterpret the correct Monistic views of Sreedhara Swami in terms of their hybrid principle. This motive of the undifferentiated Monist is dishonest. Sharbajna Muni promulgated the doctrine of correct Monism many centuries before the time of Shankaracharyya. His native village is Kalyanpur in the District of Madura. Correct Monism was distorted in course of time into the form of exclusive Monism which subsequently attained the

position of predominance by the contrivance of a wise providence for confounding the atheists. There has even been an attempt to confuse the popular judgment by identifying Sharbajnatwa Muni, who lived after the time of Shankara, with Sharbajna Muni by the method of deliberate manipulation of evidence.

In as much as unwholesomeness in the shape of a doctrine of pervertibility would tend to be prominent if the theory of the jeeva being a constituent part of the substantive Reality Himself as found in the writings of Shree Madhvacharyya, were accepted. Shree Gaurasundar has approved the doctrine of Shakti (Potency) as propounded by Shree Lakshman Desika. That this world is not the perversion of the Substance but of His extraneous Potency, has been stated by Shree Gaurasundar. The theory of the followers of Jesus Christ that jeeva has been created by God within the limits of time, is unsound. The jeeva is a differentiated part of the potency of the substantive Reality. In jeeva there are present simultaneously the qualities of permanent and temporal existences.

All the eternal substantive qualities are present in the Inner Potency. The triple qualities of *sattva*, *rajas* and *tamas* are to be found in the external Potency or mundane Nature. The pure *sattva* (cognitive existence) is eternally present in Vishnu, the Ocean of blessings in the shape of all permanently existing qualities. In Him there is no conditioned state. This world which is a product of the triple mundane qualities of *sattva*, *rajas* and *tamas* is characterized by the conditioned existence. The mundane qualities of *sattva*, *rajas* and *tamas* are mutually dependent categories.

"All activities in this mundane world", says the Geeta, "are performed by mundane Nature (Prakriti) by means of the triple qualities. The conditioned soul, blinded by the principle of mundane egotism (*ahankara*), chooses to regard himself as master" (Geeta 3,27). The principle that is diametrically opposed to the mundane world, which is the product of the triple qualities, is that of inaction or the state of deep slumber covered by the theory of non-differentiation. "I slept at ease". "Easy sleep" is retainable by one's memory. A person is conscious of his ego even during deep, easy sleep; otherwise there could be no remembrance of such happy slumber. There is a similar state when a person can remember and give out experiences of his previous births.

"The state of error is traceable to the misconception that the soul is identical with the physical body". The conviction that this gross physical body is myself is the cause of mistaking one thing for another. "I am this physical body which is liable to be damaged by time,—I have been scolded by such another person—these and such-like statements are applicable to the relationship of gross and subtle physical bodies.

The real alloyed 'I' have no beginning nor end. I am neither the gross physical body, nor also the mind. I am not the mind that changes when the morning changes into noon and noon into evening. I am not the mind which is sometimes cheerful and at other times miserable.

That conception of the truth that undergoes change is a function of the mind. That consciousness which is capable of getting mixed up with the non-conscious, is a product of the marginal Potency. What a wickedness it must be for one who is a product of the marginal Potency to entertain the idea that he is himself the possessor or regulator of Power. It is such persons who are referred to by the Shlokas of the Geeta viz., '*Prakriti Kriyamanani...*', '*Isvarohang...*', etc.

Just as paddy stalk is really quite different from '*shyama*' grass and it is

necessary to weed out the latter ; in exactly like manner spiritual consciousness is substantively different from non-spiritual, and it is not less necessary than to get rid of the latter. Those persons who profess the compatibility

of the claims of the spiritual with those of the non spiritual are apt to imagine that association with saint and sinner, paddy plant and '*shyama*' grass, devotion and aversion to Godhead, are one and the same thing.

Sree Sree Chaitanya Bhagabat

MIDDLE PART

CHAPTER III

Summary :—In the Chapter have been described the condition of the Lord under the overpowering influence of the loving mood, the Lord's Manifestation of His Form of the Divine Boy in the house of Murari Gupta, the hymn of Murari on beholding the Divine Manifestation, the doings of Sree Nityananda, His arrival at the residence of Nandan Acharyya, the Lord's narration of His Own wonderful dream, requisition of wine by the Lord under the influence of the mood of Baladev, the arrival of the Lord with His Own at the house of Nandan Acharyya and His meeting there with Nityananda, the devices of the Lord to make known Nityananda and other events.

- 1 All glory to Biswambhar, Beloved Lord
of the lives of all ;
Glory to the Lord of Nityananda and
Gadadhar.
- 2 All glory to the subservient of His
devotees, of whom Advaita is the foremost
Vouchsafe, O Lord, to deliver the humble
by the gift of the boon of devotion.
- 3 In this manner at Nabadwip Beautiful
Gauranga

- Swam on the high tide of bliss in the
company of all His Own.
- 4 All His servants are as the life of the Lord.
He wept uttering the name 'Krishna' as He
clasped them all by the neck.
 - 5 On beholding the Love of the Lord all
His servants
Wept, forming into a ring round Him.
 - 6 Let alone His servants, by the sight of
His Love
Even dried wood, stones and hardest stuff
are bowed to the ground.
 - 7 All the devotees, discarding wealth, son,
home,
Sing the Kirtan all night and day, in the
company of the Lord.
 - 8 Gaura Chandra became full of devotion for
Krishna ;
When and whatever He heard the Lord
was affected by the same.
 - 9 When the Lord began to weep in the
Mood of His servant
The Ganges would appear and pause for,
full two *praharas*.

- 10 When the Lord laughed, He would laugh
for the space of one *prahar*
When in the state of trance He did not
breathe during the *prahar*.
- 11 Ever and anon He realizes His Own
Nature, sits up in a defiant Mood,
Laughs saying, "Verily I am Himself;
I, indeed am He".
- 12 "Whither has old Nara gone who has
brought Me here ?
I will go from door to door and distribute
unsolicited the Sweet liquid of devotion"
- 13 Forthwith that very instant He bursts
into the cry "Oh Krishna ! Oh My Darling,"
And entwines His Own hair, round his Feet.
- 14 Reciting the verses that describe the
conveyance of Krishna by Akruna
Forthwith falls on the ground in the act
of prostrated obeisance.
- 18 One day, hearing a text expressive of the
Mood of the Divine Boar,
The Lord in Person proceeded to the
house of Murari, growling with a voice
of thunder :
- 19 At heart overflowing with love towards
Murari,
Like unto Lord Ramchandra Himself
towards Hanuman.
- 20 As the Lord, Son of Shree Shachi entered
the home of Murari
Gupta greeted His Feet with reverence.
- * 21 The Lord, as He sped on His way, repeated
the word "Boar".
The astounded Murari Gupta looked on
all sides.
- 22 Biswambhar entered the Shrine of Vishnu.
He saw in front of Him a beautiful vessel
of water with spout.
- 23 The Lord became the Form of the Boar at
that moment ;
He lifted the vessel with His teeth by His
Own Divine Impulse,
- 24 The Sacrificial Boar grunted and manifested
His Four Paws :
The Lord said, "Murari, recite the hymn
of My praise".
- 25 Murari was struck dumb by the Vision
unseen before ;
Murari did not find any words that could
be said.
- 26 The Lord insisted, "Say on, have no fear ;
Thou didst not know up till now that
Myself am here."
- 27 Murari trembled as He said in a supplicat-
ing mood,
"It is Thyself Who alone know'st how
to praise Thee.
- 28 "He, one of whose hoods accommodates
the infinity of the worlds,
Praises Thee by putting forth a thousand
mouths,
- 29 "Yet does find no clue, as the selfsame
Lord has declared,
Who else is then able to speak Thy praise ?
- 30 "The Veda whose view is acted upon
by all the world,
The selfsame Veda does not know All
that Thou art.
- 31 "Whatsoever we see or hear, O Lord, this
boundless world,
Is absorbed into the cavity of one of Thy Hairs.
- 32 "Thus, ever Full of Bliss, art Thou in what-
so-ever Thou dost.
How, indeed, then can the Veda know it ?
- 33 "Whence it is that Thou alone know'st
Thyself.
The recipient of Thy favour also knows, if
Thou make'st him know.
- 34 "What right have I to utter Thy Praise ?"
So saying Gupta wept and made obeisances.
- 35 The Divine Boar was pleased with the
words of Gupta ;
He made reply, giving vent to His Wrath
against the Veda :

- 36 "I have neither Hand, Foot, Face nor Eye ;
For so, indeed, does the Veda malign Me.
- 37 "At Kashi the wretch Prakashananda
teaches so,
The wretch cuts My Body to pieces.
- 38 "He teaches the Veda but does not admit
My Form ;
His body is afflicted with leprosy in every
part, yet he knows it not.
- 39 "My Body, so Sacred, Full of all the
sacrifices,
Whose Quality is sung by Aja, Bhaba and
others as high as they,
- 40 "By whose touch purity is sanctified,
How dare the wretch say My Body is not
true ?
- 41 "Listen, Murari Gupta, I tell you what
you must know as essential ;
I will divulge to you the secret of the
Scriptures ;
- 42 "I am the Sacrifice, the Divine Boar,
Essence of all the Scriptures ;
Myself in olden times delivered this world ;
- 43 "Myself have come down as soon as the
sankirtan has begun ;
I will destroy the wicked for the sake of
My devotees.
- 44 "I cannot bear the oppression of My
devotees.
I kill the oppressor even if he happen to
be My Own son.
- (to be continued)

Ourselves.

Festival of the Offering of the Peak of Food :—The Annakut Festival was celebrated on a magnificent scale at Sree Madhva-Gaudiya Math, Dacca, on November 10. More than 200 varieties of food were offered to the Sree Bigrahas in great heaps and distributed to the assembled guests. Their Holinesses Tridandiswamins Srimat Parbat, Nemi and Aranya Maharajas lectured on "the gift of Sriman Mahaprabhu" and the 'significance of the Annakut Festival

Delhi Gaudiya Math :—The Anniversary Celebrations were held from Nov 17 to Dec. 6. Editor installed Sree Bigrahas of Sree Sree Radha-Govindaji at the Delhi Gaudiya Math on Dec. 6.

•His Holiness Tridandi Swami Srimat Bon Maharaj, Pandit Sripad Sundarananda Vidyavinode and Editor spoke on the subject of pure devotion at a largely attended meeting held in the Garudwara Hall New Delhi, on the 22nd Nov, under the auspices of Dharma-Jnan-bidhayini Harisabha of Simla (Hindusthan Times).

His Holiness Tridandi Swami Srimad Bharati Maharaj expounded Srimad Bhagabatam in different

quarters of Old and New Delhi in course of a series of engagements during Nov 15-21. Pandit Sripad Sundarananda Vidyavinode expounded Sri Chaitanya-Charitanrita at the residence of Rai Bahadur Srijukta Satis Chandra Biswas on 21st Nov.

Festival of Anniversary of the disappearance of Srila Gaurkishore Das Babaji Maharaj Was duly celebrated at all Maths on Nov. 20. A large gathering at the Calcutta Gaudiya Math was addressed on the occasion by Pandit Sripad Siddhaswarup Brahmachari Bhaktishastri and Sripad Haripada Vidyaratna M.A., B.L. on the subject of the distinctive nature of the spirit of renunciation of Babaji Maharaj.

Dacca Madhva-Gaudiya Math :—the main Festival of the Anniversary Celebration of the Madhva Gaudiya Math took place on Nov 22. The total number of persons who joined this year's function and honoured the mahaprasadam at the Math on this occasion is estimated at over 10,000.

U.P. Propaganda :—Editor addressed a large meeting at Jagadisprasad Hall, Muzaffarnagar, U.P. on Nov. 29. A party of devotees accompanied Editor on

a visit to Shukartal (in Muzaffarnagar District) on Nov. 30.

Shukartal is famous as being the holy tirtha where the Bhagabatam was first revealed to the world at large by being recited to King Parikshit in the presence of a numerous gathering of religionists of all denominations by Sree Shukadeva Goswamin who had received the Divine Theme from his father Sree Vyasadeva to whom it had been revealed by the mercy of Sree Narada, desciple of Brahma, the original recipient of the knowledge of the Absolute from Shree Krishna Himself. King Parikshit was then undergoing the state of intense inquisitiveness regarding the Absolute on the sacred bank of the Ganges unmindful of his approaching end by the bite of the venomous Takshaka within a week by the curse of Shringi, son of Shamik Muni. King Parikshit was thereby disposed to listen to the narration of the Bhagabatam from the lips of Sree Shukadeva Goswamin without caring to waste a thought for guarding himself against his impending death which occurred by the bite of Takshaka after Sree Shukadeva had left the spot on the recital of his narrative. In our next issue we intend to deal with the spiritual significance of this famous event that has made Shukartal one of the holiest tirthas of the world. The editor is desirous of establishing a permanent center of propaganda of the teachings of the Bhagabatam on the site where King Parikshit, forgetful of his impending death, listened to the Narrative of the Deeds of the Supreme Lord from the lips of His beloved servant, Paramahansa Sree Shukadeva Goswami, a nude shining boy of Sixteen whose very presence had the effect of disposing all persons to love for Krishna.

First Anniversary of the disappearance of Bhaktiranjana Sreshtharya Jagatbandhu Das Adhikari :—The Festival of the first anniversary of the disappearance of Bhaktiranjana prabhu was celebrated on Dec. 9 at the Calcutta Gaudiya Math. Many distinguished persons of the Metropolis joined the great assembly of the citizens of Calcutta in the spacious Lecture Hall of the Math to pay their tribute of loving homage to the memory the devotee of Krishna. Mr. Justice M.N. Mukherjee of the Calcutta

High Court presided over the meeting of the evening. Honourable Sir B. B. Ghose, Srijat Nalinbikash Ganguli, Mr. H. C. De Attorney at-Law, Rai Hazari Mal Bahadur, Raja Narayan Das Barnan, Mr. Abinas Chandra Das M.A., Ph.D., Prof. Anantakrishna Aiyer Rai Bahadur, Principal Rajkamari Das, Raja Khitendra Deb Rai Mahashaya, Srijat Kiranchandra Datta and other leading citizens were present.

The function opened with the wellknown song by Thakur Bhaktivinode consecrated to the particle of dust of the feet of the pure devotee, which was sung by Sripad Ananta Vasudeb Paravidyabhushan. Mr Justice M. N. Mukherjee was then duly proposed to the Chair by the Editor seconded by the Hon'ble Member Mr. B. B. Ghosh. The Editor of the Gaudiya then read his paper, 'Brahma-smiti'. He was followed by Srijukta Ichmandan Das Adhikari who read a poem in English, 'In Memoriam' and by Srijukta Manujaprasad Sarbadhikari who read his poem 'Srad-dhanyali'. This was followed by a speech by the Editor.

The President in addressing the meeting said that the occasion was of a unique nature. It was not an ordinary condolence meeting over which he has been asked to preside. 'We read in our Scriptures as well as in those of other countries that Godhead sends His chosen servants for conveying His Grace to the Peoples of this world when they are in sorest need. His Divine Grace Srila Prabhupada has been Divinely commissioned for re-establishing the Vaishnava Religion in its pure form. Srila Jagabandhu Bhaktiranjana was sent to this world for doing his bit in the promulgation of the religion of love by giving to the citizens of Calcutta a palatial building where they might assemble in strength for listening to the Word of God. This is the firm conviction of my heart. In association with you all I, therefore, offer my tribute of deep reverence to Srila Jagabandhu Bhaktiranjana Mahashaya on this day of the Anniversary of his disappearance,

The function was concluded by a song of Thakur Bhaktivinode voicing the sentiment of reverence for the greatness of the pure devotee of Godhead sung by Srijukta Haripada Vidyaratna



function is to stifle the theistic disposition at the very moment of its suspected appearance. But the real theistic disposition can never be stifled even by the efforts of those Putanas. The Putanas have power only over the atheists. It is a thankless but salutary task which they perform for the benefit of their willing victims.

But as soon as the theistic disposition proper makes its appearance in the pure cognitive essence of the awakened soul the Putanas are decisively silenced at the very earliest stage of their encounter with New born Krishna. The would-be slayer is herself slain. This is the reward of the negative services that

the Putanas unwittingly render to the cause of theism by strangling all hypocritical demonstrations against their own hypocrisy. But Putana does not at all like to receive her reward in the only form which involves the total destruction of her wrong personality. King Kansa also does not like to lose the services of the most trusted of his agents. The effective silencing of the whole race of the pseudo-teachers of religion is the very first clear indication of the Appearance of the Absolute on the mundane plane. The bonafide teacher of the Absolute heralds the Advent of Krishna by his uncompromising campaign against the pseudo-teachers of religion.

Relation between the Transcendental Activities of Shree Krishna and Shree Gaursundar

SHREE Krishna is the only Object of worship of all animate and inanimate entities. There is none who is His Equal or Superior. He is the only Supreme Lord of everything. The Names of Shree Krishna are identical with Himself and are not to be classed with any other names which are non-Krishna. The names of the Infinity of the Primary and Secondary Manifestations of Krishna are also Divine

but none of them are either Equal or Superior to the Names of Krishna Himself. Krishna is the Source of all Divine Manifestations and as such is infinitely Superior to all of Them.

But Krishna is All-Powerful. He is full of Infinite Powers the nature of which is wholly inconceivable to the paltry reason of the tiny soul of man. The jeeva soul even in the state of his perfect spiritual existence is incapable

of knowing Krishna as He is. To the pure jeeva soul Krishna is, indeed, pleased to reveal His Transcendental Nature, but only an infinitesimally small part of the same. The fortunate soul who is so favoured by Krishna also does not want to know Krishna fully. He only wants to know Him in any way and to any extent that it may be His Pleasure to make known to him for the purpose of enabling him to serve His Pleasure. The least knowledge of Krishna partakes of the Quality of the Absolute Truth and is also the fullest knowledge being the indivisible knowledge of the only Reality.

The above asserts that Krishna or the Absolute is a Person. He is a Male Person. He has got His Own specific Name, specific Form, specific Quality, specific Activity and specific servitors. The above denies that the Absolute is a non-specifiable entity, that the Absolute is non-existent, that the Absolute is impersonal, that the Absolute is identical with the phenomenal or that the Absolute is devoid of all activity.

The above also asserts that Krishna is knowable to jeeva as his Supreme Master when He is pleased to accept his willing service. But Krishna is not only the Recipient, He is also the Bestower of His service of the jeevas. The service of Krishna is ultimately performed by Himself. He is absolutely

self-contained. He is also at the same time the only Recipient of the free services of all jeevas. These two Roles although they seem to be contradictory are exquisitely reconciled in the All-Powerful. Krishna can bestow on jeeva His own service which is ultimately rendered by Himself without interfering with the full initiative of the jeeva in the matter.

Those speculative philosophers who forget that Krishna is possessed of all power try to include Him within the four corners of the logic of the limited intellect of man. Such attempt is both profane and self-contradictory. The Absolute can override the forms of mundane logic without committing any offence against the true rational principle. Nay, the Absolute fulfils the requirements of our rational nature by overriding all limitations that are binding upon the conditioned state.

If the empiricist objects to the statement that Krishna is the only Person Who is really available to serve Himself, he would thereby be deprived of the Truth by illogical deference to the forms of the logic of limited existence. Krishna is both the only Master and the only Servant of Himself. Who is then the jeeva?

The jeeva is also of the Essence of Krishna but with a distinctive nature of his own. The jeeva is so constituted that he can function as a separate and

independent agent towards Krishna, although he is also part and parcel of Krishna. By the Will of Krishna this nature of the jeeva is also eternal. The jeeva is not Master. The jeeva is an eternal servant of Krishna. He can, however, wish to be Master. Such a wish will also go against his own proper nature. As the jeeva is a free animate agent by his constitution he is allowed to act in accordance with his unnatural wish in a correspondingly unnatural realm where he appears in the seeming role of Master in place of Krishna. This is the deluded conditioned state.

What really happens to the jeeva when he is in the conditioned state is that he is encased in a spurious nature which he considers to be identical with his proper self. The nearest analogy to the conditioned state is that of a person in the state of dream. In a dream a person does not lose the sense of his identity, but neither does he know that he is not really the person with whom he identifies himself in the state of dream. In the conditioned state a person similarly supposes himself to be identical with his physical body and limited mind. He is, for all practical purposes, not at all aware that he is not really either of them. At the same time it would not also be quite accurate to assert that he is not wholly aware of his supermental personality. He is, indeed, always dimly aware of the

latter, but without being able to make any practical use of his composed intuition. He is also apt to become wholly engrossed in the fortunes of his limited nature and to have no grievance on account of his inability to realise his superior nature of which he hears definitely from the revealed Scriptures.

But the jeeva does a great harm to himself by choosing to remain contented with the affairs of his body and mind. He fails utterly to render the service that he owes to the Truth. He is engaged in misleading himself and others from allegiance to the Truth. This is really suicidal as he does not want to do anything of the kind either while awake or while in the state of his dream. It is the nature of the jeeva to seek the service of the Truth under all circumstances. He can never be divested of this peculiar impulse, no not even when he is born in the shape of an animal. There are gradations of the sense of this responsibility to be sure, but it is never wholly absent in a definite form.

The physico-mental state of existence derives its value from the fact that during such existence also the spiritual consciousness is retained in the nascent form and perpetually strives to become manifest. No condition of the flesh is able to quench the thirst for spiritual living. The conditioned soul is thus found to pursue the identical object as the soul in the state of grace,

but under circumstances that are a really insuperable barrier to the realisation of the common purpose.

If the soul in the conditioned state could be really satisfied with the results of his activities the question of spiritual living would not arise at all, because it would have been nobody's business to worry about a matter that supplies nobody's wants. The jeeva can be really interested only in activity that satisfies his own perpetual cognitive requirements. The hankering for the service of the Truth thus becomes his chief requirement.

The soul in the conditioned state is in a position to require external help for realising the objects of his desire. This help can also come only from Godhead. It is, or rather should be, the duty of the jeeva to seek the service of Shree Krishna by His Grace. It is his nature to do so. If he does not seek the service of the Truth he has no other alternative but to seek the thralldom of un-Truth. But nothing is also really untrue. He is, therefore, reduced to the dire necessity of stunting his own rational faculty or perverting the same for the purpose of disowning the Truth even when He presents Himself to him. But the soul of the jeeva is by his nature incapable of undergoing any substantive change. The change has, therefore, to be brought about by means of a proxy in the shape of the

physico-mental sheaf which is supplied by Godhead Himself through His Deluding Potency. The jeeva is apprised at every step of all the inevitable consequences of his perversity; but he nevertheless chooses to serve his perverted facsimile for getting his own proper self.

Under the circumstances there can be no opening for the reclamation of the conditioned jeeva from the state of the bondage of self-elected ignorance in as much as the jeeva being a pure cognitive entity cannot be forced to really accept anything against his own individual judgment. How is he then to be reclaimed at all?

The Personality of Shree Gaursundar supplies the answer. The conditioned soul cannot, indeed, be forced to serve Godhead. But he is also not able to exist at all without a function. He is accordingly supplied with a function which he, or rather his perversely inclined self, is enabled to consider as worth his willing acceptance. That which the perverse self considers as worthy cannot be identical with the function of the soul in the state of grace. The difference between the two consists in this that in the perverse state the soul desires domination and refuses to submit except for having domination. Shree Gaursundar accepts even service on this condition. But as Shree Gaursundar is really no other than Shree

Krishna Himself any service rendered to Shree Gaur-sundar on His Own terms is ipso facto service rendered to Shree Krishna Himself. The service of Shree Krishna has this natural quality that any person who once really performs the same is thereby enabled to resist all the suggestions of the non-rational constituent of his nature. Shree Krishna refuses to receive service on condition. But as the *jiva* in the conditioned state is determined not to offer unconditional service Shree Krishna manifests His Eternal Role of His Own Servant for enabling the perverse soul to be saved on his own terms.

Shree Gaur-sundar and His servitors are *identical* with Shree Krishna and His eternal subservients. Shree Gaur-sundar and His servitors appear in this world in order to serve Shree Krishna in the manner in which Shree Krishna is served by His milkmaids of Braja. But Shree Gaur-sundar does not find Shree Krishna Whom He is to serve in this world! He asks everybody to tell Him where and how He is to find Shree Krishna. This quest is continued all through His Career with an increasing earnestness without being concluded.

From the moment of His Initiation He gives up all worldly occupation and behaves as one who finds Shree Krishna in everything and yet experiences the agony of a perpetual separation from Him. These two attitudes are hardly

reconciliable in one and the same person. The story of Shree Krishna's Amours with the milkmaids of Braja is found in the Bhagabatam in a form that does not appear to have anything in common with the performances of Shree Gaur-sundar and His associates. The sexual note appears to be wholly absent in the Career of Shree Gaur-sundar. On what grounds, therefore, can the Activities of Gaur-sundar be claimed to be identical with Those of Shree Krishna?

A number of the followers of Shree Gaur-sundar were celibates and sanyasins while many others were married persons with children and occupations. They form a congregation of worshippers and meet together for chanting the sankirtan of Krishna and discoursing to one another regarding Krishna. Their conduct is, however, by no means popular, although the personal influence of Shree Gaur-sundar and His associates is never the less marvellous. But the Pastimes remain practically confined to those persons who are subsequently identified with the corresponding characters in Krishna Leela. What influence, if any at all, did this performance so strictly confined to His own produce on the people generally?

Many individuals were converted to the spiritual life, but almost wholly by personal influence. Arguments were used in a number of cases, but

even in those cases the conversion, when it took place was wrought in an inexplicable way. How then was any person really converted? Those who were converted have always said that their conversion was entirely due to the *causeless* mercy of Shree Gaursunder and of His associates. This must mean that no merit on their part was necessary. Can this also be described as salvation wrought on the terms of the persons saved? If this was so why were not all persons saved? Why did Shree Chaitanya meet with a growing popular opposition even after He had renounced the world in order to placate His opponents?

The ideal of the service of Shree Krishna that was put before the people by the conduct and precept of Shree Krishna Chaitanya and His associates was too high for any person of this world. But this aspect also failed to win anything like general recognition. Krishna was made to appear in the form of His Kirtan within the scope of the hearing of all persons. The chant of the Name of Krishna was the weapon used for the *conversion* of the masses. Were they actually converted? The books answer in the affirmative. But History, specially empiric History, looking only to the surface of things does not record that the external forms of the religious practices of the people underwent any general and decisive change.

The Kirtan itself was popularised but only at a subsequent period. It is of course no proof of the real success of any religious movement that it has been enabled to secure the allegiance of a large number of professed followers. The actual teachings of no prophet are followed by more than a very small minority of his professed followers.

Shree Gaursunder teaches the all-sufficiency of the kirtan of the Name of Krishna. The ritual is the simplest possible. The only condition that has to be fulfilled is that the Name has to be chanted in the company of a saint. If there is no saint there is no Name. Who only makes His Appearance on the lips of His bonafide devotee. No person is likely to object to listening to a saint if he is really such. But there are those who may object to the Name, Krishna. There may, of course, be persons who are prepared to object to the whole process as being too simple and puerile. But Krishna-talk may attract those who object to the chanting of the Name. The talk should be universally acceptable in a speculative Age like the present. But no talk on the part of the conditioned soul will be effective unless it is held with a person who really serves Krishna.

The method of Shree Gaursunder accordingly is that as soon as a person has found his spiritual nature due to the *causeless* mercy of the bonafide

devotee he should forthwith give up all other occupation and engage in the wholetime chant of the Name of Krishna. He should go from door to door chanting the Holy Name with a loud voice so that He May be heard by everybody. Krishna is to be hawked as a free gift at the door of all the slumberers of this world, that Krishna may have a chance of being heard by the most graceless of egotists. If He comes down on His Knees, as it were, to obtain the most casual form of mere recognition of His very existence.

But there will still be those who may behave like Shukracharyya. When Shree Vamana Deva begged King Bali for the gift of no more than space of the measure of three strides of Himself Who appeared to all superficial observers to be no bigger than a very short statured dwarf, the magnanimous King was advised by Shukracharyya,

who was the King's preceptor, not to agree to the proposal as the Dwarf was no less a Personage than Vishnu Himself Who was asking for the gift in order to deprive the King of his sovereignty of Heaven, Earth and the Nether-worlds.

The papers report that the Viceroy has been pleased to propose to hear the kirtan of the Name of Krishna chanted by the devotees of the Gaudiya Math. This will be taken in all quarters in the spirit of genuine good humour as portending nothing very serious. But if Shree Gaurasundar is to be believed the chant of the Name of Krishna by the *sadhus* is no less an event than the Form of the Appearance of the Absolute Person Himself to the eclipsed consciousness of the conditioned soul by the unobjectionable process of *begging* to be heard.

Shree Madhvacharyya

THE point in the system of Shree. Manu Madhvacharyya that led Mahaprabhu Shree Krishna Chaitanya to prefer it to the other Vaishnava schools, is that Shree Madhva holds that the individual soul is categorically and eternally distinct from Godhead. If there is anything which Shree

Madhvacharyya disapproves with all the strength of his pure theistic nature it is the open and covert attempt to insinuate the equality and similarity of the jeeva with Krishna. The distinction between them is final and unbridgeable notwithstanding the fact that the jeeva is certainly part and parcel of Godhead

in the sense that nothing can exist outside Godhead.

The logic of Shree Madhva is at once searching and decisive regarding the point at issue. If he rightly contends, there is distinction and non-distinction between any two entities the distinction is the real nature of their substantive relationship with one another.

According to Madhva the jeeva is a constituent part of Krishna. It is not admitted in this exact form by the Gaudiya School. The jeeva, according to the Gaudiya view, is a manifestation of an infinitesimally small particle of the Marginal Potency of Godhead. The nature of the jeeva is thus of the same kind as the Marginal Potency of Godhead. The jeeva is not akin to the Possessor of Potency. This distinction is not explicitly admitted by Shree Madhvacharyya. But it does not make the two systems differ vitally in actual practice.

Unless the distinction between jeeva and Godhead is admitted to be real and categorical the relationship of service stands on a very shaky basis, indeed. The position taken up by Shree Ramanuja is midway between those of Shankara, who is a exclusive monist, and Madhva who is a rigid dualist. Madhva thinks that Ramanuja endangers his logical position unnecessarily by what he regards as a concession to the Monistic view.

The jeeva is the eternal servant of Krishna. He is never the master except when he may be delegated authority for the purpose of service. The mastership of jeeva is no less service than any other more palpably recognisable serving function. The essence is the same always. If he is realised as power the point is clearly and absolutely defined.

The controversy is thereby shifted to the more intelligible ground of the nature of the relationship between Power and the Possessor of Power. Is Power to be considered identical with the Possessor of Power? The two should be distinguishable in practice. I possess the power of vision but I am not identical with the function of seeing. My nature as subject is no doubt expressed in the act of seeing. I can also make my existence effective only through my activities. But I am always free to express myself in any way I like I am not subject to the expression. It is my activity that is the derived category. The expression may stand separately on its own legs without interfering with my freedom to disown the same if I like. This logical suberviency of the expression to the will indicates the nature of the true relationship between them.

Logically speaking the Power of the Absolute is also necessarily Absolute. The Power of the Absolute

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VOL. XXIX

FEBRUARY 1932, Chaitanya-Era 445

NO. 8.

Sanatan Dharma

Lectures at Bani-Bhaban

(Benares City)

THERE was a large gathering of residents and visitors at Bani-Bhaban on the 18th Nov. 31, to listen to the lectures that had been arranged to be delivered by the Bengali Tola Durga Puja association. The speakers were His Holiness Tridandi Swami Sreemad Bon Maharaj, Pandit Sripad Sundarananda Vidyavinode, B. A., Editor of the Gaudiya and His Divine Grace Paribrajakacharyya Sri Srimad Bhakti Siddhanta Saraswati Goswami Maharaj, Acharyya of the Gaudiya Vaishnava Community, Who follows the Supreme Lord Sri Krishna Chaitanya. His Divine Grace was President of the

meeting. The Subject of the discourse was 'Sanatan Dharma' (the eternal natural function of the soul).

After Srimad Bon Maharaj and Sripad Sundarananda Vidyavinode had placed before the audience the general bearings of the subject by their respective speeches the President delivered his learned discourse. A few of the points of the lecture which took about two hours in delivery are presented in the following imperfect summary.

The speaker introduced himself as one who is 'meanest of the mean' in the language of one of his superiors, the Acharyyas, who had adequately dealt

with the subject and requested his audience to overlook any austerity of his language on the ground that he has been tied to his method by a long habit.

The eternal function is that which is unchangeable and suitable for all time and persons, that which has for its support the One Eternal Supreme 'Purusha'. Purusha signifies, in the sphere of pure cognition, dominating activity. The reciprocal term to Purusha is 'Prakriti' whose function is to be dominated by the 'Purusha'. The eternal function may be located in the sphere of the Dominated or it may be supposed to belong to the realm of the Possessor of Power. In this mundane world we find ourselves in the realm of the dominated supposing ourselves to be the possessors of dominion.

The eternal function is not directed to Power but to the Possessor or Source of Power, the 'Real Entity' of the Bhagabatam, as distinct from the plurality of entities that are the products of Nature. The Absolute Reality of the Source of all power distinguishes Him from the category of Power. The Source of Power is not identical with Power. The Bhagabatam does not tell us of the products of Nature, but of non-produced eternal entities. The terms used to designate the two divisions of the entities are 'Prakrita' (products of Nature) and 'Aprakrita' (not produced by Nature).

The objects that are knowable to man are products of Nature and are also made cognisable to him by the same agency. They are part and parcel of the Mundane Power. They do not take us beyond the category of that Power. There can be no function without Power. Philosophy accordingly aims at the elimination of the normal activity characterised by the triple texture of knowledge, knower and known, in order to get at the Source of Power. The cognitive function of our senses is confined to the activities of Nature. The empiricist is limited to examination of the transformations of Physical Power. Such examination leads to the proposal for elimination of the triple condition. Indivisible knowledge has the opportunity of manifesting His Appearance only on the elimination of the triple mundane quality. Transitoriness is the characteristic of all phenomena on this mundane plane. The transitory activity cannot be designated as the eternal function. That which transcends 'a-tat' (non-Absolute) is 'tat' (Absolute) the Real Indivisible Knowledge. He is different from all so-called knowledge obtained by us as enjoyers, or as abstainers from worldly enjoyment. Inanimation offers itself to our consciousness as the goal at the point where the faculty of mundane enjoyment is sought to be artificially extinguished. The triple specification of knowledge, knower and

object of knowledge, is concomitant of the limiting activity of the senses. This activity creates all difference and discord and is the real impediment of uninterrupted harmony and love. In the attempt to avoid limitation the dualistic principle is sought to be discarded by dint of mere metaphysical argument. We seek to get rid of our separate free existence to extinguish the triple texture of the mundane activity. These conclusions are the products of imagination and do not touch the real issue. They are the products of the operation of the Deluding Potency, the result of the inaptitude to receive the enlightening meaning of the word of the Scriptures.

Had this not been so our pure spiritual essence would find Vasudeva in everything. The opening verses of the Bhagabatam instruct us to address our prayers to the ultimate Truth as distinct from the mundane. The ultimate Truth cannot be realised except by His own light. Those who realise Him are many. There are distinctive individual personalities of servitors in the realm of the Absolute.

• I do not see because my vision is liable to be eclipsed when I am located in the realm of three dimensions. These wrong conceptions are not got rid of till I am established in the purely spiritual state which is free from all mundane conditions. They have established their

firm hold on me by my neglect to take into my serious consideration the claims of the transcendental existence. In the Bhagabatam Viswanath instructs Satees as to the proper Nature of Vasudeva. He tells her of the activities and realisations of the unalloyed spiritual essence. Biswanath makes his obeisance to Vasudeva. Those who are willing to hear those words, in the spirit of humility exhibited by Biswanath, can hear them. Those who covet fame and wealth are given those things by Mahamaya.

The teachings of Sree Gaursundar refer to the same unalloyed function of the soul. The person in whom the real hankering for listening to Hari-katha (Word of God-head) manifests itself, displays total absence of every form of worldly pelantry and vanity. To such a person it is not the summum bonum to attain even a high degree of material civilisation. The alternative of merging in the Brahman presents itself to the choice of the soul as the Summum bonum at a certain stage of development of mental speculation. The formulation of such a doctrine marked an advance on the Buddhistic position which had put the principle of mercy to all animation above the acquirements of worldly elevationism. The Service of Purusottama is beyond the range of speculation of those who regard merging in the indivisible cognitive principle as the goal. Sreemad

Bhagabatam has accordingly advised us to cease from all such speculations and concentrate on the consideration of the Real Entity. It is, therefore, necessary to turn our attention to the serious consideration of the function of the pure soul in the positive eternal world.

The unborn has precedence over the born. The Truth was revealed in the heart of Brahma before he began to create this world. Subsequently, when by the operation of the influence of time different speculations on the subject of the ultimate Reality made their appearance in this world, Krishna came down to the mundane plane in different Forms to prevent different erroneous views that sprang into existence regarding the nature of the Absolute eclipsing the knowledge handed down by Brahma through the medium of the bonafide spiritual teachers. The Ten Avatars of Krishna were for the purpose of re-establishing in this world the eternal function of the soul (Sanatan Dharma).

That function is not limited to the narrow scope of the partial visions of Bodhayana Rishi and Lakshman Desika. Anandatirtha could rise above them to the conception of the worship of Boy-Gopala. The Sonhood of Krishna is inconceivable to the reverential serving attitude. Sree Ramanuja has offered his arguments against the desirability of intimate relationship with God-head on

the ground that it would give rise to great evils. But Sree Chaitanya Deva, Billvamangal Thakur, Vidyapati, Chandidas, Joydeva and the followers of Sri Chaitanya Deva have helped to extend our spiritual vision.

We are disposed to accept as our eternal function nothing short of the ideal of the service of the milkmaids of Braja, taught and practised by Sree Chaitanya. Consort hood constitutes the highest plank of Theism. Other opinions are for the enlightenment of the ignorant. They are of no further use on the attainment of enlightenment. Those opinions have different objects in view and have put very different interpretations on the Scriptural evidence. They are hampered by this radical defect by their poverty of convincing power. The Sankarsan Sutra has dealt with this vital point. The enlightening potency of the transcendental sound purges our minds of all preventive dirts and enables us to accept the true meaning of the words of the Scriptures. We are thereby enabled to avoid all hasty conclusions which have a tendency to drive us more or less to seek to merge in the Impersonal Aspect of the Absolute.

The worship of those who praise God-head by the offer of their reverential homage, is inferior to the intimate service of Braja. We should not remain content with the level of service of

Arjuna. Chitrak. Patrak. Sridam. Sudam stand on a much more intimate footing. They offer to Krishna the remainders of their tasted food. God-head is cherished with the tenderest affection. They do not know whether Krishna is any other's friend. They only know that He is certainly theirs. The son is served by his parents from his infancy. Krishna is not served by Nanda and Yasoda in expectation of any return of service from Him in their old age.

If we remain confined to the two and a half varieties of reverential service by accepting the tidings of *hamanuja* we would not be relieved thereby from the cultivation of the remaining two and a half varieties of intimate relationships to be found in this world. But there can be no absence of fullness in God-head. In the Theistic Exhibition it has been demonstrated how we can see only the lower half of the Supreme when we look up to Goloka from below. Sankara and some of his followers have taken exception to Vaishnavism alleging that it is opposed to the Vedas. Sankara's views had an

undoubted efficacy for his times to prevent the abuses of the Buddhistic thought. But his disregard of considerations in favour of the distinctive transcendental activities of pure souls, altogether untenable. The point of view of Sandilya Rishi whom he attempts to refute stands fully vindicated to all sincere enquirers. This has been conclusively shown by many distinguished writers.

We are also not satisfied by the level of worship of Rama-Seeta, which stands in the way of the Pastimes of non-conventional Divine Amour. It is not possible for us to realise the nature of the service of the milkmaids of Braja as long as the existence of the gross and subtle physical bodies persist to obscure our vision. The desire of the Rishis of Dandakaranya to serve Rama Chandra in the relationship of consortherhood was not fulfilled till after they had been reborn in Braja. The cult of Vasudevism as imagined by Bhandarkar and European scholars is not reconcilable with the needs of complete self-realisation. The perfection of service is not attained thereby.



Associates of Shree Chaitanya

SHREE Krishna Chaitanya is Shree Krishna Himself. The Associates of Shree Krishna Chaitanya are Constituents of Himself. It is our object in this short paper to study the implications of these doctrines.

Shree Krishna's Active Existence involves the undivided operation of the following six Divine Entities viz., Gurus, Devotees, Avatars (Divine Descents), Divine Manifestations, Divine Powers, and Godhead Himself. All these are jointly and severally Divine.

As Shree Krishna Chaitanya is identical with Shree Krishna the Active Existence of Shree Chaitanya also implies the co-operation of the above six Divine Categories.

When Shree Krishna Chaitanya was pleased to manifest His Appearance on this mundane plane all the six Constituents of Himself also necessarily made their appearance as part and parcel of Himself. In the marvelous work, "Gaurganoddesha dwipika", we have the detailed identification of the several characters who are Divinely associated in the Performances of Shree Krishna Chaitanya with the corresponding characters in the Dwapara-Leela of Shree Krishna. This correspondence

is an essential part of the religion of pure devotion propounded by Shree Krishna Chaitanya. In the opening verses of his great work "Shree Chaitanya-charitamrita" Shree Krishnadas Kaviraj Goswami accordingly makes his obsequance to Shree Krishna Chaitanya in His above sixfold Form.

The Appearance of Godhead in this world implies the Co-Appearance of all His Divine Paraphernalia. Godhead must not be conceived as in any way separable from His Entourage. Godhead shorn of any of His Paraphernalia is a delusion. In the same way the Appearance of Divine Paraphernalia involves the Appearance of the Divinity. The Two are distinct yet inseparable Forms of the One Supreme.

Shree Chaitanya is the Divine Personality Himself. His associates share His Divine Nature. Shree Krishna Chaitanya is an Extended Subject. All the six Divine Forms have to be worshipped if it is the intention to worship Shree Chaitanya.

The Guru is one of His Constituents. It is necessary to receive initiation from him. It is also necessary to be instructed by him. As teacher the Guru has two forms. He guides from within. He also appears as a

guide and instructor existing outside his disciple. Initiation is received from one person only. Instructions may be had from many Gurus. Shree Kaviraj Goswami himself was instructed by the famous six Goswamins.

The Guru is the Embodiment of the Manifestation of the Divinity to the pure receptive spiritual essence of the disciple. The Guru is the real and original recipient of the Truth. He communicates his knowledge to the disciple. The disciple is too small a particle to be able by himself to receive the Whole Truth. He is enabled to receive Him through the power of the Guru. The Guru, as it were, takes the disciple by the hand and guides his every step on the plane of the Absolute. It is perpetual tutelege on the part of the disciple. This fact may be expressed in another way. The cognitive faculty of the individual soul can have no ground to stand upon unless the Divinity Himself condescends to be the legs as well as the ground on which he is to stand to function at all. This Function of the Divinity is performed by the Guru. As a matter of fact the Divinity actually reveals Him only to Himself. The individual soul is a separable constituent of the Guru. It is only when he happens to be associated by his own free choice with the Guru in a completely dependent manner that he can be on the plane of the Guru's

service of the Divinity. He may or may not choose to be so associated. The Guru may or may not choose to admit him to his association. When there is active willing assent to such association on the part of both that it is possible for the individual soul to attain to the service of the Divinity in the really conscious form.

Every one who is cognisant of the true Nature of Krishna is alone fit to instruct another in the knowledge of Krishna. The Divine Paraphernalia are the Gurus of all individual souls. In this sense all the six Divine Categories are identical with the Guru. It can be so by reason of the fact that on the plane of the Absolute there is no separative difference. On that perfectly wholesome plane there is distinction without difference. But there is also the distinctive function of the Guru which must be considered as also simultaneously distinct from that of any of the other categories. One who neglects to seek the special favour of the Guru and to enter into the relation of discipleship with the spiritual guide will miss entry to the spiritual plane. Nityananda is the Primary Manifestive Constituent of the Divinity. Nityananda alone possesses the distinctive function of the Guru. In Nityananda the function is Embodied. Nityananda is the servant-God. He serves Shree Goursundar by the dis-

inctive method of reverential servitude. He is identical with Sree Balaram of Krishna-Leela. Sree Balaram is not the chum of Krishna, but His respected elder brother. It is intimate relationship characterised by becoming reserve on one side and respectful deference on the other. Individual souls are under the direction of Nityananda. They receive their service of Sree Gourasundar i.e., of Krishna, at his hands. Nityananda is not a jeeva. He is Divinity. He is the ultimate Source of the jeeva. The jeeva is a potency of Nitvananda. No jeeva can be the medium of the service of the Absolute to another jeeva. The Absolute alone may communicate His service to the separable constituents of Himself. This is the real nature of the function of the Guru.

But all jeevas are not liable to be eclipsed by the Deluding Potency. Those who are so liable are again distinct from the eternally free jeevas. The eternally free jeevas are inseparable associates of Nitvananda. They are integrated part and parcel of Himself. They never fall into the clutches of Maya. When Nityananda manifests His appearance on the mundane plane His inseparable constituents also appear in His Company. They sometimes manifest their function on this lower plane in a visible form on the errands of Nityananda. They are Vaishnavas whose subordination Nityananda

is natural and ingrained in their nature. It is not necessary for such souls to undergo the process of enlightenment for being restored to the spiritual plane. Unless this fact is borne in mind the conditioned soul may be tempted to undervalue the constant guidance of the Guru on the hypocritical plea of following (?) in the footsteps of the eternally free pure devotees. Those, therefore, who suppose that deliverance from the bondage of this world should be practicable without the constant guidance of the spiritual preceptor, confound the conditioned state with the free.

The guidance of the Guru is no curtailment of one's spiritual freedom. Those who are eternally free also follow his guidance by the spontaneous undeviating impulse of their perfectly pure nature. Guidance of the Guru is the only Divine Guidance. Only atheists who are by their choice opposed to the service of Godhead, can be consistent opponents of the obligation to serve the Guru in the same unconditional way as one should be prepared to serve Godhead Himself. There is no difference between the two functions. If the claim of the one is denied it necessarily involves the denial of the claim of the other. Nityananda and His companions form one of the five groups of the associates of Sree Krishna Chaitanya, Whose distinctive function is that of the Guru.

But Nityananda does not directly instruct in the confidential service of Krishna. Srimati Radhika is the Guru of the inner circle of the servants of Krishna. Srimati, however, accepts the offer of service of only those souls who are specially favoured by Nityananda and are deemed by him to be fit for Her service. There is, therefore, a most intimate relationship between the function of Nityananda and that of Srimati which is at once supplementary and inclusive of the former.

The Guru admits to the Service of Krishna. The next Divine Category is the Bhakta or devotee. In this case also, as in that of the Guru, Service of the Divinity, which is the distinctive function of the Bhakta, is not confined to him only. The servants have been divided into two classes viz., (1) servants other than consorts and (2) consorts. The Guru has distinctive function as Master. The servant has no distinctive function as Master. This distinguishes the Guru from the Bhakta. The Bhakta is also Godhead in the distinctive form of this servant to whom the Guru manifests the Divinity. The mercy of the Bhakta enables the dissociable soul to receive the mercy of the Guru. The Guru and the Bhakta are the inseparable Divine counterparts of one another.

The Guru and the Bhakta are thus two distinct entities forming the five

categories. The Avatars (Descending Divinities) are the third category. They have their distinctive functions in the maintenance and deliverance of jeevas inclined to Divine service. They have distinctive functions as Master. The difference between the Avatars and the Divinity as Master consists in this that the Avatars are derivatives from the Divinity possessing the Plenary Divine Nature. The relation between the two is analogous to that between the original self-existing source-light and other shining lamps that have been lighted from the source. There is no substantive or magnitudinal difference between the two. But there is distinctiveness in function. The Avatars have distinctive Natures of their own. But the Divinity is their common Source possessing all their distinctive functions in a synthesis which distinguishes Him from the Avatars without suffering any diminution of His Divinity by the eternal parallel Co-Existence of the distinctive Activities and Personalities of the Avatars also as Divinities.

Another Divine Category is the group of the Divine Manifestations. The Manifestations are Divine Forms Who are either identical with that of the Divinity or of a distinctive Nature. Krishna can appear simultaneously in the same form or in different forms to different persons and als

simultaneously retain His Own Form. All these other forms are His Own Manifestations.

The fifth Divine Category is Divine Power. Divine Power is the Predominated Moiety of the Divinity Who is Predominating Whole. Sree Radhika is the Predominated Counter-Whole of Sree Krishna. Sree Radhika has Her duplicates and constituents who are also of the nature of Plenary Powers of the Divinity. Sree Radhika is the Female Consort in the Supreme Divine Pair. She is the source of all the distinctive Divine Powers that serve as the corresponding counter-wholes of the infinite Manifestations and Avatars of the Divinity. She also directly serves Sree Krishna in an infinity of ways in Her countless distinctive plenary and secondary forms.

The associates of Sree Krishna Chaitanya are made up of the five Divine Categories. If any of these Categories be left out the Truth Who is indivisibly One, refuses to present Himself to the arrogant aptitude of the pedant who does not fully submit to be enlightened by grace regarding the

necessity of serving the Divinity in and through the Distinctions.

The pedant is disposed to be sceptical by reason of a lurking belief that it is the look-out of the Divinity to make Himself known to him. But the jeeva is a dissociable particle of the Divine essence with the onus of choosing for himself from among the alternatives of a serving, a neutral and a disobedient career, his own relationship to the Divinity. He cannot escape the privilege of exercising this responsibility except by conscious self-deception or by hypocrisy.

The dissociable individual soul is distinct from the Divine Categories. He is a particle of the Marginal Potency of the Divinity. Sree Nityananda Who is identical with Balarama is the ultimate source of the jeeva. The conditioned soul is a particle of the Marginal Potency, who has been sent into this world by the Will of the Purusha, viz., Vishnu reposing in the Causal Ocean, Who is a Plenary Part of Nityananda exercising the Divine function of creator of all mundane existence including the conditioned state without Himself belonging to the mundane plane.

Batsasur

BATSASUR is one of the demons slain by the Boy-Krishna. He represents evils that are peculiar to boyhood. The neophyte is extremely susceptible to such evils. They cannot be got rid of except by the Mercy of Krishna. If one engages in the service of Krishna the juvenile vices are completely eradicated at an early stage.

There is an English proverb that sowing of wild oats is inevitable at a young age. The term 'Puritanism' was originally coined to express the protest of boys and youngmen against any undue curtailment of the scope of enjoyment that should be regarded as permissible to them. Boys and youngmen claim the right to be merry and frolicsome. There is nothing objectionable and much that is of positive value in the display of these juvenile qualities. If the attempt be made to stifle this innocent play of the boyish nature under the impression that it is an exhibition of sensuousness and for that reason, as being as harmful as similar conduct on the part of grown-up persons, the result is not assurance but discouragement, of juvenile innocence.

There are, indeed, black sheep and these should not be allowed to taint

the whole flock, for this purpose caretakers with full sense of their delicate responsibility are required to keep watch over them for ensuring the innocence of boyhood and youth without killing their joys. But with every precaution it has been found impossible to attain this double purpose.

The Scriptures say that it is not in the power of man to ensure the immunity of boys and girls from the blight of precocious sensuousness except by means of the service of Krishna. This is declared to be the only effective and natural method. Let the boys be exposed to the attraction of the Cow-Boy of Braja. They will soon learn to pick up His Company. They will easily realise that the Boy-Krishna can alone save them from every form of danger to which they are exposed by the 'right' of their juvenile nature.

Why should this be so? There is a very simple reason. Krishna does not limit His service only to the middle-aged and old people. The Puritanic ideal of Godhead is a conception which owes its origin to persons who are elderly although honestly enough anxious to establish the 'Kingdom of God' on this earth. But if you scratch the thin coating on the surface of their sage

and sober scheme as befitting their age you only detect the hidden arrangement for securing the maximum of sensuous enjoyment even for those very children who are to be brought up in this 'virtuous' way. If the child is allowed to spoil his health in boyhood, think these righteous people, he will not be in a position later on to enjoy the legitimate pleasures of the grown-up man. Unless the young man husband his resources of sense-capacity he will also be a victim to premature old age. It is a policy of expediency of postponing a small present enjoyment for reaping a much larger measure of it through the long tracts of the years to come.

The spurious Brahmacharya ideal as misconceived by its worldly supporters embodies this Puritanic outlook. The Scriptures, indeed, enjoin that every one should serve Godhead from the womb. This is the real meaning of Brahmacharya. The ascetic practices that have come to attach themselves to the conception were interpolated into the Scriptures in order to ensure worldly values by this form of the empiric method. The scheme requires that the laws of the growth of the physical and mental bodies should be observed and followed. Nature is regarded as the kind mother who favours only those of her children who cultivate the filial habit of prying into her secrets. Nature

is supposed to be unable to avoid divulging her secrets to her inquisitive children although she is well aware that her children will exploit this knowledge for troubling herself by harnessing her to their service. In other words it is also assumed to be the duty of the kind mother to consent to put herself in chains in order to minister to the sensuous appetites of her worthier children. Nature is assumed to be able to do good to her children only by submitting to be the victim of their lust.

The practices of asceticism are really conceived in the epicurian spirit. The ascetic dreams of obtaining the mastery over Nature by the method of controlling his senses. If the senses grow callous to the temptations of the world the ascetic thinks that he will have less chance of falling into the power of Nature. He has an idea that when he will have perfected these defensive arrangements he will have become the real master of the situation. The Brahmacharin, according to the ascetic point of view, is to pass through a period of training in severe abstinence with his guru in order to be fitted to discharge the duties of citizenship, which will make a great demand on his nerves and muscles with greater thoroughness. There is no reference to the service of Godhead or to any spiritual issue.

We have had many occasions to explain that the spiritual is transcendental. No mundane consideration can form any part of spiritual training or conduct. It is not a spiritual affair to be even able to control one's carnal desires. Such self-control is, indeed, automatically produced by the awakening of the soul. But self-control itself is not therefore a function of the soul. The soul has nothing to do with the senses. The soul desires neither sensuality nor sexual purity. The soul is not a mere moral being. If Brahmacharya means a method of gaining moral power it is wholly a mundane affair and is as such not only of no concern to the soul but is positively obstructive of spiritual well-being.

This is bound to be so because the point of view of the soul is all embracing. The soul rejects nothing. He regards nothing as redundant or useless. The soul has a use for everything. But the soul sees everything as it is really related to himself and to other entities. There is, therefore, no room for the temporary type of morality in his relationships with the other entities. Everything is absolutely good on the plane of the soul. The scriptural Brahmacharya institution accordingly means service of the Brahman i.e. the Reality Who is always the Great and always the Help. The servant of Absolute is free from all delusion.

Morality is a valued commodity only on the plane of delusion. But it has no locus standi on the plane where the conditions of existence are perfect.

Till the service of Godhead is realised it is impossible to be really moral in the sense of being needlessly and perfectly virtuous. If a person is causelessly virtuous in the worldly sense he or she will be a subject of easy exploitation for all the cunning rascals of this world. This is so because morality as conceived by the empiricist, has a reference to the physical body and the changeable mind and is, therefore, liable to change so long as the conditions are not radically altered.

The empiric contriver of juvenile welfare strives to produce conditions that will favour the growth and continuance of the empiric moral aptitude. These artificial conditions are confidently enough expected to be likely to prove of permanent benefit to those young persons who are brought up under those improvised conditions. But the brand of morality that has to be produced by the artificial manipulation of the natural environment is likely to prove of little value when the props are withdrawn. The analogy of needed protection for the growth of delicate plants does not apply as such plants are always exotics. Hot-house morality is thus a misnomer and a delusion in relation to the soul.

Brahmacharya fully embodies the substantive ideal of spiritual purity distortedly reflected in the empiric ethical conception. Brahmacharya means service of the Absolute. Juvenile innocence is not the monopoly of young persons, any more than juvenile naughtiness. They are the animal entities corresponding to analogous spiritual qualities. The spiritual activities are perfectly wholesome. They include all value and harmonise all disruptive conflict both of which are so utterly wanting in their mundane pervert reflections to be found in this world.

It is not to be supposed that everything is done by Krishna and there is nothing to be done by ourselves in any matter. As a matter of fact there is a division of parts to be played in functions that relate even to ourselves, as between us and Krishna. Certain duties are allotted to us. Certain other functions are reserved to Krishna. Batsasur cannot be killed by us. He is too strong for us. This is in keeping with the experience of most educationists. Juvenile innocence is a necessity for both young and old. One cannot acquire it by any artificial process. No person can also ordinarily retain it after boyhood and youth. This is a real tragedy of human life.

Juvenile innocence is desired on account of its enjoyability. But it should properly be desired only for the

service of Krishna. The parent can have no higher duty than to employ his boy in the service of Krishna by putting him under the proper teacher viz., the pure devotee of Krishna. No parent is entitled to undertake the charge of the spiritual training of his own boy. He is unfitted for the task by his mundane relationship. Once such relationship is grasped to be an obstacle in the way of juvenile training the necessity of sending the boy at the earliest opportunity to the proper teacher becomes self-evident. If the parent continues to retain his paternal interest in the boy after he has been put to school for the above purpose he will be only standing in the way of his boy's progress. The training is not for the boy only but it is a training for his parents as well.

Boyish naughtiness is apt to be overlooked, nay encouraged, under the impression that it is his nature to be naughty. This opinion overlooks the all-important factor that the training is intended for the welfare of the soul of the boy and not for the juvenile body or mind. The soul does not require to be treated with indulgence. He is neither young nor old in the worldly sense. The body and mind of the boy have to be employed in the interest of the soul. Boyish naughtiness and boyish virtue are alike unnecessary for the soul. It is necessary for the

soul to be freed from either form of worldliness. The mundane nature of the boy is no less a clog to the wheel of spiritual progress than the adult nature of the grown-up worldling. The process of training is identical in the two cases as the soul is neither young nor old.

Much irrational pity is wasted on boys who are employed from early infancy in the wholetime service of Krishna, on exactly the same terms as grown-up persons. Persons who affect much kindness of disposition towards juvenile frailties profess to be unable to understand why juvenile offences are taken as seriously in spiritual training as those of adult persons.

But the teacher in charge of the spiritual training of boys can perform his duty by them only as the special agent of Krishna. If such a teacher choose to confide in his own devices he is bound to be undeceived at every step. What he has really to do is to use the boy constantly in the service of Krishna. For this purpose it is necessary for the teacher himself to be a whole time servant of Krishna. It is only by abstaining to do anything that is not distinctively commanded by Krishna or His real agent viz., the Sat-Guru that the spiritual teacher of boys can hope to be of any help to his pupils.

The so-called science of pedagogies requires to be thoroughly overhauled

in order to afford a free hand to the bonafide devotee of Krishna in managing young persons. The present arrangements based on the experience of this world and on the hypotheses of an absolute causal relationship connecting each phenomenon with the rest, by leaving out the reference to Krishna, can only realise the tragic part of a quack lightly administering all the wrong drugs to a patient smitten with a mortal illness.

The King ofatheists Kansa is always setting the demon Batsasur to corrupt and destroy the boys. The teacher of the young employed by the athiestic society is verily the agent of King Kansa. The atheist is afraid lest the boys are employed in the service of Krishna. He is naturally anxious to prevent any acquaintance of the boys with Krishna. But if a boy has really found Krishna the nefarious attempts of the empiric teacher are powerless to destroy his innocence. If such a teacher perseveres in the fruitless attempt he will thereby quickly bring about his own utter moral degradation and his sorry trick will also be fully exposed. Because in this case it is Krishna Himself Who opposes his wicked activities on behalf of His protegee.

As a matter of fact the concern of empiric educationists for ensuring immunity of boys from the blighting effects of precocity is altogether hypocritical.

The empiric pedant only wants the boy to grow a body and mind that will ensure greater and longer scope for their worldly use. He does not want that the worldly use of his body and mind should be curtailed in any way. In other words he is on principle opposed to the employment of the healthy body and sound mind for any spiritual

purpose. But why does he want healthy body for his nasty purpose? Is it only in order to be able to have the pleasure of a more prolonged wastage and the rake's progress in downright earnest? A sickly body is not really harmful to a person who has no higher object in view than undiluted self-gratification.

The Super-Excellence of the Teachings of Shree Krishna Chaitanya

*(Delivered on 24.1.32, by the Editor in a public meeting called
under the auspices of the members, Madras Gaudiya
Math on the occasion of Installation of Shree
Vigrahas at the Gaudiya Math, North
Gopulapuram, Madras)*

In the demonstration of teaching, there are two parties—viz. the 'teacher' and the 'taught.' We find a reciprocal relation between the aforesaid two. The position of a taught has a special significance in paying his attention to the words and in observing the deeds of the teacher as well as in the true goal of his attempts. If he is found to be negligent to receive anything from the teacher, he will simply miss the real standpoint of a taught. His function as a recipient would vary according to the nature, capacity and degree for

whole-hearted attention. When his nature is brought into account, we find that he must own himself as a follower of an elevationist, or a salvationist or a devotee. This mentality is considered as holding of a corresponding intuitive function. By availing himself of the teachings he is expected to fill up his inadequacies by rectifying his wrong notions and assimilating the essence of the knowledge he is going to receive. He can regulate his mentality by any addition or deduction to and from his store of intuition respectively.

The teachings of a teacher are, therefore, meant for enriching, regulating and inviting the impulse of reception of a taught in order to enable the latter to make further progress. If he has a non-reverential mood, he will prove himself to be a callous and non-susceptible agent. If he proves himself quite worthy of receiving the teachings while enriching himself, he would be deemed fit for his further mental activities. But some amount of diffidence may be hampering in his dutiful advance.

The theme of teaching has different phases. The teaching of merely elevating the mentality of the audience will no doubt differ from that of one who is busy to stop the phenomenal existence by the process of meditation as well as to shake off the three mundane positions of the observer, observation and observed. The devotional teachings need not follow any of the two transactions that have victimised both elevationists and salvationists. So the teachings of a devotee should neither help any aspiration of both nor advocate their cause. Devotional teaching has already disclosed the fact that any knowledge secured from finite objects could not possibly lead to the Absolute position in a realm where no temporal phases of phenomena are working. Such dealing with the existence of a field of fourth to infinite dimensions

should not be restricted to be brought under intra-mundane speculations. Devotional teaching would never subscribe to the policy of altruistic misapprehension for living peacefully in a plane of transforming phenomena. The devotional method does not, however, deviate at all from altruism when it shows a transcendental temperament of the cognisance of the Absolute. The altruistic views of pedants of the atheistic school cannot protect the futile predicament of intra-sentient beings who are very busy to show their predominating influence over devotional thought. Devotional teaching should never show such demeanour as to confine its theme to the restricted horizon of elevationists and so-called transcendentalists who are ambitious for checking their activities in every way by annihilating their egoistic intra-mundane attempts.

As regards the position of a true teacher we have observed that he is never expected to be the possessor of mere mental speculations concerned with phenomena or noumena. The teacher should be unprejudiced and should not be challenged for any seeming fault of his in his thought, word or deed. The teacher of some particular department of phenomena or noumena should never be recognised as participating in any teaching of transcendental observation. The unprejudiced

nature of a true preceptor who has no other function but to remain eternally under the banner of the Absolute is to impart the ever-existing unshaky position of the Absolute Knowledge enriched with Ever-Blissful Enthiasm.

The All-Blissful Ever-Existing Absolute has emanated the rays of knowledge which can disclose the true transcendental position of the Fountainhead. So a taught should invoke Him to delegate such power unto him in order to enable his progressive march in the Region of the Absolute Personality where the significance of the First Person has preponderance over the transcendental manifestations of Infinitude. The Fountainhead of Infinite Wealths, viz., All-Majesty, All-Prowess, All-Goodness, All-Beauty, All-Knowledge and All-Dissociations with flesh and mind grants the prayers of different actors on this stage of the world who take initiative in the temporal region of space and time. The Personality of Godhead has awarded full facility in their sojourn of limited knowledge in proportion to their amount of knowledge, eligibility and praying capacity. When we turn to the various activities of seekers of different limited treasures, we observe that those prayer-mongers who want to dovetail themselves with the object of their prayer are also endowed in proportion to their capacity for enabling themselves to discover

such partial manifestation of the Personal Absolute. So our much coveted treasures will store for us our respective goals in proportion to our acquisitions. But a true devotee is not satisfied with having the boons from an empiricist whose impoverished knowledge is found to seek for ameliorating personal selfish wants merely. And those who are content to pose their location in Infinity are found to enervate themselves in a frenzied mood, while a devotee is always found to chastise their intoxicated demeanour for accommodating themselves in temporal soap-bubbles. So we do not find any frenzied disposition in a devotee like that in an elevationist or a salvationist.

The essential devotional activities of an unalloyed soul are fully impeded in the mentalities of atheists and are enshrouded with intellectual activities of agnostics and sceptics as the latter are always found to hinge their flexibilities of speculation on their imperfect and restricted sensuous knowledge only. A true devotee can also easily see the alloyed activities of so-called knowledge helping its victims in their march towards a fabricated manifestation of a temporal plane known as 'paradise'. This may be termed the second group where the frenzied ignorance of the aforesaid group is eliminated. Next when we come to examine the third

group who are trying to dismiss all intra-mundane thoughts, they are seen as located in a peculiarly hallucinating non-manifestative sphere of their self and we may undoubtedly say that this is a self-deception tantamount to an Alnascarian disposition. The owner of the astral and physical bodies has been, by the abuse of his free-will, obliged to remain in a sleeping condition when he has relegated his powers, during his conspicuous activities in the mundane world, to the two different covers which claim to be owned by him.

A true devotee never submits to any high-sounding reasonings of Elevationists or Salvationists when he is truly realising his own self as a conciliatory ancillary fragment of a particular manifesting Energy, the position of which is on the geometrical line between the mundane phenomena and the transcendental manifestations. So a devotee is not expected to indulge in the method of the so-called speculative philosophers of the world. The oft-disfigured sublime views and the eternal theme of the Vadanta do not go to prove any hallucinative imposition of different sexological questions to be associated with the Ever-Existing Blissful Knowledge. All varieties of the knowledge of Finitude must not intoxicate and cripple the transcendental march of the presumptuous owner of this world of three dimensions.

Whenever any inclination is observed in a sojourner for a conception of the Absolute, these sexological questions check his activities ; but when his activities are scrutinised they are found to be in a particular chamber of a neuter aspect or a male or female aspect of that Object. The Personality of the Absolute Ecstatic Knowledge can only be had if the true discernment of the real self shakes off by his free will all finite temporal conceptions.

Being empowered with mercy from the All-Blissful the owner of all intra-mundane speculations can easily shake off the chains of the habit of measuring transformable things. An unalloyed soul only can get rid of his deluding conceptions of physico-mental shields. The eternal devotee is emancipated from non-realistic ideas by the causeless help of the Absolute, or in other words, is set free by his love for the Latter. No clutches or prisoners' restrictions should be imposed on him like those that are necessary to be put on Elevationists and Salvationists. He has now got the unconditional mercy from the Supreme Fountainhead and he need not be compelled to be classed as a prisoner of physico-mental cell.

So Shree Krishna Chaitanya has disclosed the Transcendental Manifestation which can be approached by a theist only who is confident of his realisation of the Ever-Existing Ecstatic Absolute

Transcendent, as he has absolutely no reliance on the seeming activities of a temporal mundane observer, observation and observed. The theist can then approach Shree Krishna as Arjuna did when the latter played his part in the great Mahabharat war. The elevationist and salvationist warriors had been combating with their physical and mental powers in order to predominate over each other. But the Song of Shree Krishna relieved them from all such gross and subtle undertakings. The War of the Mahabharatam has shown us the contending positions of physical and mental heroes busily engaged in this region of mundane speculations. The Mahabharatam has disclosed the fact of different positions of elevationists and salvationists, viz., their positions, deeds and their final goals.

We have got the true comparative idea in the literary expression of the word "Excellent" i. e., one who has excelled all the rest of the members generally of his community. There can be no question when the final result is targeted to the word "excellent". We need not again put that to a controversy. A transcendental harmonising plane would tell us, through transcendental sounds, that the manifestations in the regions of three dimensions are not to be confused with those in the Manifestive Region of Shree Vaikuntha which in the preamble cannot welcome any

challenge of an empiricist when the region itself is endowed with spirit and not with deformed and mutable matter. So, as devotees we have no discussion with an empiricist or a challenger in as much as we live free from the clutches of mundane measurement, and the position of a devotee need not, therefore, be degraded to the position of an elevationist or a salvationist.

When we finish the perusal of the Mahabharatam which includes the "Mokshadharma" "Sanatsujatiyam" and the "Bhagabat Gita", we can safely be entrusted with dealing with the transcendental book which is alike revered by both Bhagabatas and Sattwata Pancharatrikas. The best Scripture of the Bhagabatas is the Bhagabatam which is a narrative offered to us by Shree Suta Goswami to Shree Saunaka and a legion of sages who sat for such a valuable teaching in Naimisaranyam. The present Book of Srimad Bhagavatam has incorporated all true Pancharatrika views and is known as the true commentary of the Aphorisms of Vadarayana that go on to show the connecting link and consistency of apparently conflicting Mantras of the Vedas.

The physical aspect of the Vedas would lead people to base their exploits on the Vedas upon the physico-mental endowments but not upon the permanent and unalloyed knowledge of the

Absolute. In order to give men a relief from the clutch of physico-mental exploiters some impersonalists have jumped into the pacification of mundane meddlings which the Bhagabatam does not advocate. We see then that Bhagavatas incorporate all Pancharatikas.

The Supreme Lord Shree Krishna Chaitanya has encouraged His followers to learn Bhagavatam in an unalloyed mood. Though the Excellent Teachings of the Full Manifested Transcendent Absolute have been narrated through the medium of words, still a devotee may often engage himself in the outward manifestations which might be dissuading agents for entangling him in the temporal world. So the seeming realisation of Archa (Transcendental Image) of the leonographised Transcendentalism need not betray an attemptor; nor the symbolised Transcendental Words should bring the same in a controversial position.

The most important and crucial point of the Śrutis has been ignored by Impersonalists. So they could not make any progress when they empirically peruse over the Mantras of the Vedas. The Super-Excellent Teacher by His Super-Excellent Teachings has given the best and greatest facilities to His taughts, who will turn in no time serving Agents of the Super-Excellent Transcendental Teacher, Who is

Himself identical with the concept of the Supreme Godhead. By the word "Super-Excellent" the gradation in the Transcendental Region has been found to reach the climax.

In the conversazione of Lord Ramananda and the Supreme Lord, we find the Predominated Aspect of the Transcendental Absolute was giving replies to the interrogatories of the Supreme Lord. The true comparative studies of the different positions of devotees could only be made by submitting unconditionally our ownership of intellectual and physical store to the very Fountain-head. We shall then be classed as occupying different stages of devotion. We shall then find that the song of Sree Krishna **ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्** could not be mutilated by our mundane speculationist in their degraded unethical views of approaching Him. We are told of five different Rasas by the erudite professors of Aesthetic rhetorics in our perusal of Transcendental literature by our spiritual senses, which have no ambition whatsoever to meddle with mundane reciprocal situations. The Transcendental Supreme Fountainhead of Absolute Knowledge—Shree Krishna Chaitanya—has disclosed the five different moods of predominating "Rasamaya" and predominated "Rasikas". So the Transcendental Super-Excellence of His Teachings would never be available

to mundane sages or impersonalists until they absolutely submit to the ending song of the Supreme Lord Sree Krishna, viz., सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।

In courting, therefore, the Love of Sree Krishna Chaitanya we must not be busy with equipping ourselves with troublous acquisitions of imperfect manifestations, but simply undergo an operation to remove our cataract by the beneficial spike of His All-good Teachings. We need not be troubling ourselves with the physical enquiries in order to enable ourselves to indulge in Anthromorphism or to take recourse to Apotheosis. The unconditional surrender to Sree Krishna or Sree Krishna Chaitanya and to His true followings would relieve us of being plunged into functionising our handicapped organs

of senses to scrutinise the aspects of the different subjects of our knowledge. As true and sincere devotees our spiritual culture would never mean to indulge in our mental activities as we do in Economics, History, Geography, Chemistry, Physics, Iconography, Archeology, Chiromancy and Palmistry different branches (बह्व्यनशास्त्राः) of the Vedas, altruism, utilitarianism and other allied subjects. If we take any one or the whole group of the above subjects for examining Sree Krishna Chaitanya our fruitless labour would not be fully paid in the act of approaching the Supreme Lord. It is Transcendental Rasa which alone will enable our Transcendental finite ego to have an approach of the Transcendental Blissful Infinite.

Circumambulation of Sree Nabadwipdham

THE Circumambulation of Sreedham Nabadwip will commence this year on the 12th March and will be completed on the 20th. The festival of the Anniversary of the Advent of the Supreme Lord Sree Krishna Chaitanya will be celebrated on the 22nd March. A certain amount of the details of the

ceremony is to be found in the Nabadwip Almanac published by the Gaudiya Mission.

The preliminary (adhibas) Kirtan will take place on the 11th evening. The 'Nine Islands' will be circumambulated during the nine succeeding days in the following order.

March, 12th	Antardwip (including Sreedham Mayapur)
„ 13th	Simantadwip
„ 14th	Godrumadwip
„ 15th	Madhyadwip
„ 16th	Koladwip
„ 17th	Ritudwip
„ 18th	Jahnudwip
„ 19th	Modadrumdwip
„ 20th	Rudradwip

The circumambulation of Sri Nabadwipdham is an ancient institution which can be traced in literature to almost the time of Sree Chaitanya. The well-known devotional work, Bhaktiratnakar, which is about two hundred years old, contains the ancient traditions connected with the different localities. They have been published in a handy form in Bengali with the title 'Chitre-Nabadwip'. The reader is referred to that work for a detailed idea of the Subject in its different aspects.

There is an impression among a certain class of thoughtless people that the sanctity of a place or creed is somehow enhanced by its greater antiquity. Most of the places on this earth were in existence at the time of Sree Chaitanya and have been in existence from time immemorial. If the ancient history of a site is known the circumstance certainly adds to the human interest of the place. But it cannot sanctify i.e., confer any spiritual value on such locality.

Spiritual connection with Godhead or His devotee is the cause of the sanctity of a locality not because any mundane place is supposed to be able to recall the memory of the event which is transcendental, but for the entertainable reason that the locality itself is not mundane at all. Sir P. C. Roy in opening Sridham Mayapur Exhibition was led to declare that every particle of dust of Sridham Mayapur is sacred due to its association with Sree Chaitanya. If the localities surrounding Sridham Mayapur are annually visited for this antiquarian reason by pilgrims from all parts of the country such a custom would be of no help in preserving the real memory of Sree Chaitanya and His teachings.

The circumambulation of Sridham Nabadwip is not a national and antiquarian performance for showing respect to the memory of a great historical personality. Sree Chaitanya is Godhead Himself. Sreedham Nabadwip is the Eternal Transcendental Divine Realm. Sree Chaitanya, His Realm and His Activities are Eternal and are also capable of being realised as such by devout pilgrims in their performance of the circumambulation of the spiritual sphere, by the Grace of those perfectly pure souls who serve Sree Chaitanya in the Spiritual Realm. The performance of circumambulation of Sridham

Nabadwip under the guidance of the Sadhus is thus a purely spiritual function and the pilgrim in the course of his journey actually traverses not a number of mundane localities but the various constituent spheres of the Realm Absolute.

No particle of mundane dust can have any spiritual value whatever. Godhead and His saints never tread the mundane plane. They belong eternally to the spiritual Realm. The Appearance of Godhead to the view of mundane spectators is not a mundane event. A mundane spectator, till he is spiritually helped, can see nothing that is not mundane. The mundane entity which is observed by such a person is neither Godhead nor any of His saints but only a deluding mundane entity. Godhead certainly can and does manifest His Appearance in this world, without becoming thereby a mundane entity or getting alloyed by mundanity. He is declared by the Scriptures, to descend to the view of the spectators of this world with all His Divine Paraphernalia. But it does not, therefore, follow that the fleshy eye can have the actual sight of Godhead even on such occasion.

It may appear to be reasonable from the empiricist's point of view to ask for the proof of the Divinity of Sree Krishna Chaitanya. The empiricist happens to think that it is his function to sit in

judgment for allowing the claims of a person to the title of Divinity. Nothing can beat the impudence of such a ludicrous claim. Has the empiricist any faculty by which he can allow or disallow the claims of the Divinity?

The truth is that the empiricist is always denying the claims of the Divinity by requiring Godhead to produce such proofs of His claims to his allegiance as will be acceptable to his limited understanding. The attitude has produced the inevitable result in that the Divinity has never submitted any proofs for meeting such a laudable purpose. But on the contrary He has ever been supplying him with overwhelming proofs against all his claims. The empiricist has thus attained the state of utter ignorance of the Truth under the hypocritical conviction that what he is pleased to think as true for the time being, is, therefore, necessarily true. This may flatter his vanity at the expense of everything that really matters.

To this fool's paradise the empiric pilgrim also is inclined to condemn himself by his so-called convictions and seeming critical caution. They only throw him more completely into the clutches of the deluding energy. By trying to avoid any concession to dogmatism he is made to grovel in the fit of abject submission to the degrading.

dogmatic freaks of the Arch-Enchantress who is the mother of this material world.

It is necessary for the real seeker of Truth to approach Him by his genuine serving disposition. The wish to dominate Truth is the fruitful source of every form of ignorance. There is no other degradation for the soul than the hankering for such domination. There is no truer elevation than artless receptive serving humility in presence of the Absolute Indivisible Truth Who is all pervading. The Divinity is the Truth. He is a Person. His Personality is the reciprocal of our own transcendental nature. He is the only master. We are all His servants. Our pure animation is enabled to retain his spotless purity by His service.

But as Godhead is the Indivisible Truth His Realm and eternal servitors are part and parcel of Himself. It is no service of the Absolute which leaves out of account His eternal servitors and His eternal realm. Godhead manifests Himself through the functions of His constituents.

The 'jeeva' is a particle of the Divine Essence. But he is a detachable part of His Essence. He is privileged to serve Godhead by remaining eternally detached from Him. He is located in the superfluous or marginal zone of the Essence of the Divinity. There is also a negative zone. The 'jeeva' is a

particle of the positive zone projected into the no-man's land between the spiritual and mundane spheres of existence. He is liable to be drawn into the mundane sphere although he is by constitution a particle of the positive Essence of the Divinity.

The Realm of the Divinity is also of the Essence of the Divinity. The 'jeeva' is a detached particle of the Spiritual Potency of Godhead. The Realm of the Divinity is the Plenary Spiritual Power of the Divinity. The 'jeeva' can serve Godhead only in and through the aid of the Divine Realm. The Divine Realm is a spiritual Entity with freedom to allow or disallow the overtures for the service of the Divinity. But it is necessary for the 'jeeva' to seek her aid against every sort of apparent discouragement. The 'sadhus' who are the accepted proteges of the Divinity, teach us by their example and precept how to secure her favour.

The pilgrim who is, therefore, anxious to obtain the sight of Godhead, is under the absolute necessity of seeking the aid of the Divine Realm. The sight of the Divine Realm admits us automatically also to the Presence of the Divinity Who abides only there. But the Divine Realm tests our sincerity as seekers of the service of Godhead before she condescends to aid our endeavour. If she finds that we want

to dominate and not to serve the Truth she presents her unapproachable face to our view. She appears as dumb as the sphinx to our hypocritical entreaties for her aid. This is the plight of the empiric pedant on the threshold of the Divine Realm. But the 'sadhu' is always at our elbow with his counsel of genuine submission to the Plenary Power of Godhead in recognition of Her Divine Nature. The sadhu speaks to us in concrete and intelligible language. But the sadhu speaks with real knowledge of the requirements of the position. There is thus imperative necessity of making the pilgrimage under the guidance of the real sadhu.

But the words of the sadhu also may appear to be irrational to one who is inclined to set up his experience of the world to be judge of the propriety of the sadhu's counsel. Mundane experience can give no positive help in the quest of the spiritual. It is not necessary to turn to it for such help. The words of the sadhu can give every help that one requires for the spiritual purpose, provided only that one is not really willing to have anything mundane.

The spiritual realm is realisable in and through the words of the sadhu. The spiritual realm cannot be seen by the mortal eye, nor touched by the hand of flesh. Neither is it the closed ear that can hear the true voice of the

sadhu. The ear of the soul is to be opened to the spiritual sound. In other words one is to listen to the words of the sadhu with the conviction that the words themselves are identical with the object which they signify, that if the words are only received by the fully receptive rational impulse the whole indivisible substantive reality will stand self-revealed. If the result is otherwise, it can only be due to the deliberate withholding of one's full attention. It is in one's power to correct this error of method when it is pointed out by the sadhu. In proportion as the receptive attitude of hearing is perfected the true import of the words of the sadhu manifests itself to the soul of the hearer. It is necessary to offer this form of service by way of the preliminary on the threshold of the Realm of the Divinity by all those who really want to enter there.

The pilgrim is required to give up his preference for pseudo-knowledge if he is to be benefited by his pilgrimage of the Divine Realm under the guidance of the sadhu who has a natural and exclusive attachment for the Real Truth. The guidance of the sadhu is necessary for enabling him to lend his full attention to his words by discaŕding all explicit or latent partiality for untruth. The function of the cognitive faculty is to be relieved from the consequences of its wilful and perpetual

attraction towards un-truth. Guidance for such an end is not any curtailment of one's freedom of rational choice. The rational faculty is only then true itself when it submits to be guided by a competent person in the quest of the Truth Who is located beyond its reach. It is prepared to submit for its instinctive and causeless love for the Truth. It is enabled to attain its fully expanded natural state by such submission. Neither the end nor the method indicated above proposes any form of mechanical subordination to an external agency which is being always enforced without any protest on the part of the conditioned soul by his material environment. Unless we are prepared to adopt the only rational course that is open to us the attainment of the knowledge of the Absolute Truth in the form of willing submission for receiving Him from His agents we really abdicate our rational function by preferring to follow the irrational alternative. We are of course free to go astray. We are also free to maintain that such irrational course is rational. But such sophistry will not enable us to avoid the logical consequences of such a procedure in the shape of losing sight of the Truth altogether.

True, the description of Sree Nabadwipdham in the literary works penned by the devotees who speak of the Absolute Truth, is bound to appear

to the uninitiated as being apparently opposed to the evidence of one's senses. This is the standing grievance of the empiric historians and antiquarians in regard to the statements of the devotees. But the devotees always take good care to inform their readers that they are not describing anything that is limited by space and time. Empiric historians and antiquarians cannot be expected to understand on their own terms the nature of spiritual entities. Neither is that their function nor purpose. The erratic excursions of empiric historians and antiquarians into the domains of the spirit should be avoidable by the exercise of the ordinary honest common sense that is happily to be found also in this mundane world.

It is not proposed that the empiric historian and antiquarian should be debarred from approaching the subject of the Absolute. It is the duty of all persons including the atheists to seek the Absolute and to seek nothing but the Absolute. But the empiric method which is employed by the historians and antiquarians who are engaged in the so-called investigations of the phenomena of this world by the resources of their defective limited senses, cannot enable one to understand at all the subject-matter of the revealed Scriptures. It is, of course, open to the empiric historian and antiquarian to apply their own method to the

investigation of a spiritual subject for deducing a purely mundane conclusion against the principle of rationality. This has actually been done by more than one famous writer. But such attempt constitutes only one of the numerous departments of changeable human knowledge which have nothing to do with the spiritual.

One who undertakes the pilgrimage of Sree Nabadwipdham with the conviction and in pursuance of the method of the empiric historian and antiquarian, will certainly enrich the range of his worldly experience which he values. But he will miss the spiritual end which is declared by the Scriptures to be attainable by the performance of the journey under the guidance of the sadhus. We invite all persons to join the devotional function with the attitude that is necessary for ensuring the success of the spiritual quest which alone matters.

It will not be irrelevant to consider at this place the nature of the objection that has actually been taken by certain persons to the practice of asking pilgrims to serve Sree Gaurkunda and Sree Radhakunda at Sridham Mayapur. These objectors probably think that Sree Gaurkunda and Sree Radhakunda are merely tanks that have been made by recent excavation and cannot, therefore, have really anything to do with either Sree Radhika or Sree Gaursundar Who appeared on this earth long ago.

But those who make the pilgrimage to Sridham Mayapur never suppose that either Gaurkunda or Radhakunda can be any pool of water of this or any other period, or that bathing in Sree Radhakunda is identical with a bath in some ancient tank of the British District of Mathura. Sree Radhakunda is always invisible to mortal eyes ; nor can any mortal ever bathe in the same. But Sree Gaursundar appeared in the Form of His Power in the home of Sree Chandra Sekhar Acharyya. Sree Chaitanya Math occupies the site of the residence of Sree Chandra Shekhar Acharyya. Sree Radhakunda is certainly to be found in the home of Sree Chandra Sekhar by one who seeks for a bath in the same. Sree Gaurkunda is to be eternally found only in the home of Sree Jagannath misra. Those who have no faith in Sree Gaursundar are not likely to understand the sayings and doings of His devotees, nor ever attain the sight of the Eternal Transcendental Realm of the Divinity. Faith in Sree Gaursundar cannot be obtained except by the grace of His bonafide devotees. It is not the so-called blind faith of the empiricists of this world to which the reader is asked to subscribe. Neither is it asserted that true faith is any product of the so-called empiric knowledge. Spiritual faith on the contrary, is that perfectly rational disposition of the pure soul which seeks

patiently and unceasingly for the service of the Absolute Truth. The sincere seeker of the service of the Divinity is alone privileged to be favoured by the sight of the Truth for the purpose of rendering such service.

Sree Sree Chaitanya Bhagabat

MIDDLE PART

CHAPTER III

(continued from P. 223, January, 1932.)

- 45 "I cut down My son for the sake of My
servant ;
I am not telling a lie, Gupta ; so may you
listen attentively
- 46 "At the time when I wrought the
deliverance of this Earth.
She was made pregnant by My Touch.
- 47 "A mighty son was born by name 'Naraka'
I Myself did instruct My son in all the
religion.
- 48 "My son became King of kings ;
He maintained all persons by serving the
gods, Brahmanas and superiors.
- 49 "By bad luck he fell into evil company.
By association with Bana he took delight
in oppressing the devotees.
- 50 "I cannot bear the persecution of My
servants ;
With My Own Hands did I cut down My
son to protect My servants.
- 51 "In every successive birth you have ever
served Me ;
So have I told you the whole truth".
On hearing these words of the Lord
Murari Gupta unable to control himself
began to cry.
- 53 All glory to Gaurchandra in association
with Murari !
- Glory to the Boar Who is the Sacrifice,
Protector of devotees !
- 54 In this manner, at the home of every one
of His servants,
Out of His Mercy, Godhead made Himself
know.
- 55 All the servants recognising Him, their
own Lord,
Were filled with transcendental bliss in
their hearts.
- 56 No more did any of them fear the
pashandis ;
All of them sang aloud the Name of
Krishna at all the public places.
- 57 All the devotees joining the Company of
the Lord
With the greatest joy performed the kirtan
night and day.
- 58 All the devotees were now joined together,
all save Nityananda ;
Gaurchandra was deeply grieved by
missing His Brother.
- 59 Bismambhar's memory incessantly went
towards Nityananda ;
Nityananda, Divine Ananta, came to know
this.
- 60 By way of context listen to the narrative
of Nityananda ;

- I will tell of his appearance and activities
in outline.
- 61 In the country of Raṭa there is a village
by name Ekchaka
In which was born Lord Nityananda.
- 62 At some distance from the spot there is a
god, Mouḍeswara ;
The same has been worshipped by
Nityananda, Holder of the Plough.
- 63 In that village there lived the Brahmana,
Hadaṭ Pandit,
Like one extremely untached to the
world, of a kindly disposition
- 64 His loyal consort bore the name of
Padmavati ;
The mother of all was the supreme power
of Vishnu.
- 65 The Brahmani and Brahmana were both
most open-minded.
In whose home Nityananda Himself
manifested His birth.
- 66 Eldest-born of all the sons was Nityananda-
raṭi,
Marked out by all good signs, whose sight
was a solace to the eye.
- 67 Manifold are the early activities of boy-
Nityananda :
To tell them all would make this narrative
too long.
- 68 In such manner did the great Nityananda
stay for a while
In the home of Hadaṭ Pandit, in blissful
activities.
- 69 The Lord then made up His mind to
renounce His home ;
But His parents, in fear of grief that would
befall, did not leave His company.
- 70 If the mother did not see Nityananda
even if only for a moment
She thought it was an Age, more so did
the father,
- 71 Leaving behind his son Nityananda Hadaṭ
Never went anywhere even for a minute.
- 72 Whether engaged in his fields, in the
home of his disciples,
In the market-place or on the wayside,
howsoever occupied.
- 73 In constant fear lest Nityanandachandra
might leave him,
Hadaṭ Ojha would turn back to see a
hundred times every minute
- 74 Ever and anon he would clasp him into
his close embrace ;
Like a figure made of soft butter the
delicate boy would merge in his body
- 75 In this manner, in the company of his
boy, he wandered everywhere ?
Nityananda was the life and Hadaṭ the
mere body.
- 76 Nityananda, who guides from within, knew
all this.
He lived on with His father performing
the duty of ministering to his pleasure.
- 77 Providentially one day a fairlooking
sannyasin
Came to the home of the parent of
Nityananda.
- 78 The father of Nityananda, after begging
him to accept the alms of food,
Induced him to stop in the house, with a
feeling of great joy.
- 79 The father of Nityananda passed the
whole night in his company,
Occupying himself in mutual discourses
regarding Krishna.
- 80 At early dawn, as the sannyasin was
about to leave the house,
The best of sannyasins spoke to the father
of Nityananda
(To be continued)

Ourselves.

Dec. 25-26—Third annual session of the "Assam Vaishnava Sammilani" was held in the village of Bamundi on the Brahmaputra (18 miles south of Nalbari station) in Ganhati Sub-division. The subject of discussion was "Whether God has or has not a Form".

Dec. 13—Mr. Justice M. N. Mukherjee of the Calcutta High Court visited Sridham Mayapur on Dec. 13

Dec. 16—Thakur Sahib Srijukta Raghunandan-prasad Singji, zemindar of Karauna, Dist. Seetapur U.P., departed to the eternal realm on Dec. 16. He was a scion of the Tomara Royal Family and descendant of Parikshit Maharaj. He was a recipient of the grace of Sriman Mahaprabhu and an initiated disciple of the Editor. He was the chief patron of Sree Paramahansa Math of Sree Naimisharanya. Editor was most hospitably welcomed when he had to put up at his residence in connection with Mission activity.

Dec. 7—Srijukta Indranarayan Bhaktibhusan of Nirbhachati departed to his eternal home on Dec. 7, at midnight. Bhaktibhusan prabhu was indefatigable in his service of Sriman Mahaprabhu. The spacious Indranarayan Dharmashala on the bank of Sree Gaurakunda in Sridham Mayapur was built at his expense. He had undertaken to build a beautiful Temple and Entrance for Sree Advaitabhavan and had begun construction work when he was called off from the scene of his devotional activities which have included continual backing of the Mission by every form of help.

Dec. 12-15—Their Holinesses Srimad Bharati and Giri Maharajas with a party of Brahmacharins were received on their arrival at Aligarh Railway station by a large sankirtan procession of the citizens who conducted the Swamijis along the principal street of the town to the local Hari-sabha. Lectures were delivered by Their Holinesses in both Hindi and English on the 13th. On the 15th a great sankirtan procession traversed the principal streets conveying

the tidings of the universal religion of spiritual love to all the people.

Jan. 5—The Anniversary of the disappearance of Sri. Thakur Mahesh Pandit was most successfully celebrated on Jan. 5 at the resting place of the Thakur at Kanthalpuli, Chakdah. His Holiness Srimad Sagar Maharaj conducted the service on the occasion. A great number of devotees from Calcutta Gaudiya Math and Sri Chaitanya Math of Sridham Mayapur graced the occasion by their participation in the sankirtanam. There was nagar kirtan and two very interesting speeches were delivered in course of the day by Srimad Sagar Maharaj. Mahaprasadam was duly honoured by all assembled people numbering about a thousand.

Jan. 9—H. H. Maharaj Sir Shamser Jang Bahadur Rana G. C. M. G., K. C. V. O., K. C. S. I, etc., Prime Minister of Nepal, was pleased to grant an interview on Jan. 9 to a party of devotees of Calcutta Gaudiya Math consisting of Their Holinesses Srimad Tirtha Maharaj and Srimad Bharati Maharaj, Acharyatrika Sripad Kun'abehari Vidyabhusan, Sripad Jagad-udharan Dasadhikari and a number of Brahmacharins of the Math, at His Highness's Calcutta residence. The party was most cordially received by His Highness who accepted with the greatest reverence prasadi garlands and sandal presented to him by Srimad Bharati Maharaj. Srimad Tirtha Maharaj read the address on behalf of the devotees of the Gaudiya Math. His Highness expressed his cordial appreciation of the activities of the Gaudiya Math and his wish to pay a visit to the Math when he would come to Calcutta on the next occasion.

Jan. 8-10—Editor accompanied by a party of twenty devotees started from Calcutta Gaudiya Math, leaving Howrah by the Madras Mail, on the 8th January, on a tour of propaganda in the South. On his arrival at Madras Central Railway station on the 10th Editor was most cordially received by all sections of the people. The following details of these historic events are reproduced from "Justice" of Jan. 12.

Justice, Tuesday, January 12, 1932.

GAUDIYA MATH.

GURU MAHARAJ IN MADRAS

(From a correspondent). MADRAS JAN, 11

His Divine Grace PARAMAHANSA SREE SREEMAD BHAKTI SIDDHANTA SARASWATI GOSWAMI MAHARAJ, the great Acharyya of Gaudiya cult and President of Sri Viswa Vaishnav Raj Sabha, arrived in Madras yesterday by the Calcutta Mail.

His Holiness's party consisted of about 30 persons and included among them the Secretary of the said Sabha, His Private Secretary, the Editor of "The Gaudiya", Profs. J. Dasadhikary, Bhaktishastri and H. P. Mandal, Mr. G. C. Deb, Retd Deputy Supdt. of Allahabad.

His Holiness was honoured and garlanded on the way at Cuttack Station by the residents of the city, at Rajahmundry, Kovvur and Basin Bridge.

At the Central Station, His Divine Grace was received with shouts of glory by many eminent citizens, and the members of the Madras Gaudiya Math. As soon as the Swamiji got down, B. H. Bon Maharaj introduced to Him the President of the Madras Corporation, T. S. Ramaswami Iyer, the Hon'ble Minister Mr. P. T. Rajan, S. V. Ramaswami Mudaliar, the Hon'ble Dewan Bahadur S. G. Narayanswamy Chettiar, C. I. E. and they garlanded the Swamiji.

His Divine Grace got into the very beautifully decorated car and in a huge Samkirtan procession consisting of Tridandi Swamins, Brahmacharins, gentries of the city, Provincial Scouts, several Kirtan parties and the devotees

from Calcutta, started from the front of the Madras Club and slowly proceeded to Gaudiya Math, Gopalapuram passing through West Cott's Road, Woods Road, Rayapettah Bazar Road, Lloyd Road and Corn Smith Road.

Besides the distinguished gentlemen who received the Goswami Maharaj at Central Station the inhabitants of Rayapettah, Mylapure and Gopalapuram received the great Acharyya at the corner of Pycrofts Road, and Hon'ble Minister Dewan Bahadur S. Kumarswami Reddiar accompanied His Divine Grace to the Math itself. The whole procession party with the Swmiji Maharaj got into the new site of the Gaudiya Math and then again his car stopped at the gate of the house of his disciples at Lloyd Road where His Divine Grace was duly honoured by the whole family by Aratrika etc.

The Guru Maharaj alighted from the car, and was conducted to the decorated "Sri Krishna Hall" of the Math, where prof. L. N. Govindarajan of Loyola College, on behalf of the residents of the Gopalapuram Colony, read an address of homage to His Divine Grace.

The Hon'ble Minister Dewan Bahadur S. Kumarswami Reddiar also addressed on behalf of a greater population of the province and paid homage to Paramahansa Maharaj. The Acharyya then gave a suitable and short reply to them.

Jan 10—Editor spoke to a distinguished gathering at Sree Krishna Hall of Madras Gaudiya Math on the 10th January in the evening on the Teaching of Sree Krishna Chaitanya. The substance of the Speech was published in 'Justice' of Jan 12.



Maths associated with Shree Viswa Vaishnava Raja Sabha :

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OR

SREE SAJJANATOSHANI



EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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VOL. XXIX

MARCH 1932, Chaitanya-Era 445-446

} NO. 9.

My Guru-Puja

Response on the occasion of the Fifty- eighth Anniversary at the Vyas Puja
Celebrations on the 26th February 1932

PUJA or worship is a reverential submission performed by one in favour of another in the shape of service. A reverencer or reverer approaches a revered with fear arising from high respect or respectful awe through his words, body and mind. The verbal adoration, corporal prostration and mental humiliation are the conciliatory parts of the *Puja* to invite good wishes of the respected being. In *Puja* a higher platform is always offered to a Worshipped, and generally the touching of the lowest part of his limb, i.e., his feet, the offering soothing

encomiums and the cherishing of reverential feelings on the part of a worshipper are involved. When a respected entity can be had directly through our senses, we can render direct service to him without any intervention; but in the case of a distantly located object, we have to transmit our services through symbolised sounds, through lips and scripts only. In both the cases *Puja* can be conducted by a worshipper with gross articles, as well as through subtle medium of sound and through a submissive mentality which makes the worshipper

consider himself situated in a lower office as a *Laghu* or less weighty, while the *Guru* or heavy object in an upper office in comparison to himself; but the case becomes otherwise, when the mundane plane is changed for the transcendental one, which has quite a distinctive feature.

In this mundane plane, *Puja* is performed with a share of personal gain, when we are desirous of having something in return for us. *Puja* may as well be conducted for the attainment of our Salvation, where we want to annihilate all our desires, and even to become identical with the Object of worship, thereby to attain the full impersonality; though no desire whatsoever is traceable in the actual annihilation, neither any gain for the Positive Entity of Godhead in the shape of service. So all these *Pujas* effect the merging of one's self, the Gurudev as well as the Personality of Godhead in one neutral position where their different entities are not traceable. These sorts of temporal services should never be confused with the Eternal Servitude or Love. Nevertheless the *Puja*, meant in a dignified position, should also never be confused with the true confidential service. So Paramarthic Guru and Paramarthic Guru-Puja are quite different from the activities of pseudo-attemptors who have some other ulterior selfish and personal motives.

A Real Spiritual Preceptor is defined as One Who dispels the darkness of ignorance of our relative plane and open blind eyes by his prevailing influence. He is the One Well-wisher without a second to help us to concentrate our scattered activities in the Personal Absolute. So he has no deviated standpoint from the Prime Cause of evolution, sustenance and dissolution. He is the true and perfect guide to show us the transcendental track to approach the Eternal Full Knowledge and Incessant Bliss, ignoring all sorts of gradation of relativity, as well as the undisturbed all-engrossing acme of magnitude. His position will not permit a *bona fide* approacher, if latter is not insincere and apathetic, to be a possessor of a partial entity merely, hankering after the supplying of his own personal or selfish needs by means of perishable objects, full of contamination of ignorance and of interruption. His Eternal Personality is never to be ignored by means of any unethical principles which do not attend a thorough affection for his disciple while considering all the stages and aspects of his ward, viz., the disciple.

The semitic ideas entertained by a section of so-called intelligent people in fixing preceptorship on an individual of a particular time and space on basis of ultra-metempsychosis are "nō

cogent ratiocinations by which the audience could be dissuaded from accepting the undeviated position of the Personal Absolute Truth. That sort of mentality is due to an apprehension of impeding the course of contamination and outside infection, and of obstructing the fallibility of disciples that promises to make up his shortness in future, instead of paying whole attention to the most urgent need. The apprehension of such speculations of the Absolute position will prove futile when we consider the fluctuations of different mentalities of intransigent sects or persons due to their unforeseen conditions which have been disclosed in details by assertive statements congenial to a particular locality and fulfilling a temporal purpose.

The deadened mentality produced by an association with insentients and less sentient cannot be enlivened, if a wrong interpretation prevails upon them to posit themselves in an incredulous position. The four-fold flaws or defects of (1) mistake, (2) inebriation, (3) imperfection or inadequacy of senses and (4) deception are companions of every conditioned life. As we are located in such a situation, all our final decisive conclusions are but products of a particular angle of vision. This hinges on associative reflex actions of fallen souls. In order to set us, fallen souls, free from this perverted position, we

should crave the help of a transcendental agent who can vouchsafe our march free from the chains of those four fold agents of irregularities. A *bona fide* regulator should be sought to give us eternal relief from the maladies and sought by *bona fide* rationalists in praying the Fountainhead.

The Prime Cause of all effects need not be mutilated or manufactured by our unblossomed prerogatives. We are limited entities, but the Unlimited Infinity minus our infinitesimality would give us, as a result, an almost infinite gulf. We earnestly require to search for and target the tie between us and the Unlimited Entity. An' in fact that tie is not a rupturer of the harmony or a contending entity, but the most kind-hearted personality. We cannot expect to tide over those four-fold difficulties or pitfalls in our crossing the ocean of *Samsara* by catching the tails of puppies, I mean, the order-suppliers of our mundane desires. We are no doubt eligible to receive mercy from the All-merciful, when we in our prayer show a clean heart free from all encumbrances of selfish or personal desires in the shape of unconditional surrender

Our own personality should not incorporate any outside material to obstruct the full vision of the Personal Absolute, but can seek regulation from the Personality of the Absolute Who

does not prevent Himself from disclosing His own Person when we are actually free from being overpowered with anything in our communion with Him. The Absolute will no doubt send an Agent to carry His Personality to our unalloyed personality, though susceptible to foreign invasions.

This Transcendental Mediator or Sri Guru Deva is a loving Agent of the All-love and kind to us who are seeking for a tie of love with the All-love. This Embodiment of Love will gradually lead our loving mood to that One Who is the Fountainhead and Mainstay of all aspects of eternal love. This Messenger is the Pioneer Figure of Love, the Courier of the All-love, the Establisher of all relations of love and the Regulator of all our non-loving principles. If we ignore this fundamental principles we will be taking the prerogative on our own accounts and showing jealousy to our fellow-brothers.

The Harmonising Energy of the All-love can shower His blessings personally or through his Agents. Our perception of numerous units in this perverted world has given rise to lord it over them but that act is the very perspective of our wrong apathy towards concentrating our unconditional activities in and for the All-love. If we have a devotional aptitude for the Preceptor, we are sure to get at our Final Goal through him who liberates us by changing our wrong mentality in two processes.

The Deluding Energy of the All-love that is fully opposed to our eternal interest of love towards the Absolute shows a pair of pincers or shafts in order to grip us in her two-fold tethers viz., that of dislocating and that of enwrapping. The Preceptor is found to combat with her dislocating propensity and enwrapping aptitude against His disciples by means of His kind but sure treatment. So the sincere activities of the Spiritual Guru always tend to give permanent relief to His disciples from those two-fold clutches of *Maya* which have given rise to the measuring aptitude of disciples, thereby extending their knowledge of the Absolute and removing the foreign obstacles of double layers of dirt that cover them.

A mere flatterer's position to lull and indulge in wrong aptitude of a disciple should never be targeted in the selection of a real and true *Guru*, but a submissive temper with unconditional surrender on the part of a disciple to the All-Love will invoke Him to condescend to our prayer. The cogent but loving potency of the All-love will then be operating on us to pacify the turmoil arising out of our baneful activities. The Preceptor will never cog us to fall into the extensive snare of *Maya* as He has no ulterior motive to dissuade us from having a sure access to the transcendental treasures. He will show us for our inspection or

examination a comparative chart of the magnitude of time, space and entity. When we submit to measurement, we see no necessity of any outside help; but when we consider Him to be our most intimate friend coming down to us out of causeless mercy, and at the same time to be the *bona fide* and sure healer of our present maladies we find that He is identical in His activities with the All-love and that He is not only superior to us in every respect but He ever remains in the same direction with Godhead, possessed of a transparent entity to witness the Absolute; whereas, other so-called preceptors are always opaque, as they impede our impressions of the Eternity. Full Knowledge and Incessant Bliss of the All-love.

Our own eternal function is to associate ourselves with the Eternal—to sever our connection with everything temporal, to engage ourselves in All Knowledge—to dispel all darkness of ignorance as well as to develop and progress with our inherent transcendental enthiasm.

I myself have singular business with the singular All-love. I do not require the second person 'You' who have got some other position than my Object, ~~viz.~~, the All-love. I need not trouble myself with the company of 'him' who has no true kindness to me or who has no whole-hearted love for the

All-love. So the Personality has a singular significance quite distinct from such Impersonation as we do here, owing to our apathy to the Personality of Godhead, which is improper in itself and which is, in other words, a contamination with incompatible concomitants. I myself should not be polluted by that discord which is always found in the plurality of this miserable manifestation, but I have every inclination to make my friends quite compatible with the All-love, provided you or they count me as one of you or them. I will then be in a position to designate my company in that plurality, as all of us shall there have one aim and object and no conflicting discord due to our mutual rivalries. But I will be all the more pleased if I find another competes in my line to please my All-love in a better way perhaps than I can render. This lower gradation of myself will not harm or prejudice me in the least, but will develop and augment the cause of my unalloyed devotion to and love for Him; I will rather regulate and conciliate my wrong elements harmoniously and count my co-sharer's singular service in the proper light of my *Guru*. My co-sharer, by rendering closer service to the All-love than my humble devotion, must needs draw more love for my *Guru*, and on my part I should please my *Guru* by non-interfering with the greater facility,

of closer service rendered by my co sharer. My friends who have greater aptitude of love for the All-love Krishna would not then despise me, but will kindly count me as their humble friend by their graciously allowing me to be blessed with an unalloyed devotion to and love for my own *Guru* Who is identically the same with the Predominated Counter-whole of the Predo-

minating Aspect of the All-love. I will 'therefore' never be hostile and apathetic to those who have a loving tendency for the All-love, but I will reckon them as confidential members whom I should serve with all intimacy and love for their close services to Him in a plane where I have also got an humble position.

SRI GAUDIYA MUTT, CATHEDRAL MADRAS,
26th February 1932.

SIDDHANTA SARASWATI.

Slippery way to Degradation

THE slippery way to degradation is charming at the very outset, apparently invigorating, is enriched with pseudo-expectations, an apparent acquisition of chewing the ends of sweet dreams, a tantalised plane of seeming renunciation and a store-house of phantasmagoria or a high mansion of will-o-the-wisp. If hopes are entertained committing suicide from the acme of the Everest, those attempts of falling may meet obstruction by the uneven caves of hilly deserts. But the way to down fall from the transcendental plane is so very smooth, polished and lubricated plane of marble that hardly any trace of resisting pins could be had in such translation.

If I get a turn of mind to follow the slippery path to degradation, I will be unconsciously reaching the lowest point of the nefarious plane. When I meet such an unfortunate position of degrading myself, I find, our well-wishing dictators and Vaishnavas appearing on the scene as checkers and obstructors. But I find my irregular independence setting out in hundred ways to chalk out my track in inventing thousand and one paths to be successful to reach the lowest level. I then find my fitness to embrace degradation for the success of my whims under the impulse of my invigorating charming dreams regarding my benefactors as impediments to whatever is

dear to me. The bewildering propensities at the very outset forge my fetters by invincible reasonings and are thereby ensured the progress of their successful march. Sometimes my propensities read aloud the unfailing pretension of incurable disease, sometimes they take resort to the unanswerable plea of a householder's wants, disadvantages, debts, rigours of law and all others which may serve to bear the appearance of entanglements to check the benign tongue of the Preceptor and His associates; and the sequel is to come down to the unfathomable bottom of destruction.

Generally I put my petition on the table of my Preceptor and His associates that a change is necessary to go back to the soil where I was brought up or placing irrefutable reasons on their table for the necessity of going back to make settlement of my properties; or I court the approbation of mixing freely with my kinsmen. These frivolous reasons are offered as arguments for a change from the association of Vaikuntha to the horrors of the atmosphere of pandemonium.

The sudden change of the association from the highest level to the lowest degradation appears to me to show my shameful conduct putting away my transcendental life and the high jump of going back to the fiery hovel from the peaceful situation of Vaikuntha as quite opposed to my practices. To

pacify my revolutionary conception I place my pretended above reasons for shifting my position from the umbrage of my Preceptor and His associates. This inborn appetite makes its appearance as a gangrene covered with a seeming phase of a healthy skin. I spin hundreds of pretensions for reverting my positions by the open beat of drum in procession and to be furnished with travelling expense of my journey for the objects in my view. I am prone to disclose my heart that I am obliged to get into the life of a householder to attend to my infirmed parents, as there is none to attend them. It is with great apparent diffidence that I progress to be obliged to lead a family life and to submit to the misery of working for livelihood for my old parents who are incapable of earning their bread.

I formulate a hundred reasons to decorate and enrich the amenities of the household of the Geeta of the proverb with a view to degrade myself under pretext of reasonings. I take resort to innovations in a clever way to enjoy the world and to save myself from remonstrations likely to be offered by my true friends. Sometimes I play the dodge of forwarding my reasonings to the effect that as mendicants and savants who by the clear call once definitely renounced the world, are also degraded with their mentalities

changed, so, following them, why should I not protect myself from evils by changing the apparel of a Brahmachari to that of a householder?

The robe I embraced hitherto was never meant to offer the highest standard of serving my Preceptor heartily, nor was it meant for my cognisance of the true self. Had it been purported to target my real self, I would have succeeded in ascertaining my future duties. I would have picked up the transcendental words of my Preceptor which incessantly flowed into my ears. I could not ascertain who my real parents are. I was fascinated, 'Are the parents associated with my structural body?—For what have I come to this world?' If I had a bonafide intention to know all these, I would have continued my association with my Preceptor and His associates. To tell the truth I took my robes with an insincere motive though I concealed my inner heart, to pass the sweet of a householder. So I was a pretender, I joined the mission as a dishonest seeker, not as an honest one. I played the part of a deserter from the sweet association of my family and children not for serving heartily my Preceptor but for satisfying my external senses. As a pretender I masqueraded my irregular independence and was actually concealing myself to lead an irregular life just like a fiery horse without reins.

I had observed "before entering the Mission, the householder's life to be full of misery and pains, troublesome and entangling and enchaining myself. So under the then impulse I was led to deem it fit to be instigated to live an irresponsible and comfortable life, to get rich dishes under the pretext of Prasadam, to dance independently under the garb of devotion. I craved enjoyment of paradise under the pretext of devotion. I falsely played the part of a true devotee to win approbation. I thought I could delude my competitors with these seeming activities by apparently getting over misery, pains, troubles, needs, dependence and relativity.

But now I find that I am overwhelmed with misery, pain, dependence relativity. I find I could not set myself free from the slavish disposition and to say the truth, I have never been in touch with my Preceptor and Shree Krishna in my serving mood. If I disclose my heart I could recognise my position that I really jumped into the mission of devotees being instigated by dreams of enjoyments in order to get rid of the unbearable afflictions which victimise and trouble a householder's life. But I had my stream of enjoyments flowing undetected, concealed beneath outward covering of sands. Now I entertain that I should go back to my former intoxicated position of

a rat seeking for his old shelter and this has brought me to the slippery plain of slaughter. I am now visioning the sweet dreams of flowery enjoyment, offering my head to be chopped off by the guillotine. Oh! This is the powerful engine of twisting, my mentality, which was never deflected before.

I know it perfectly that my Preceptor often shouting with His usual mandates to grant me a license which could give me relief from the impending clutches of seeming apprehension. Will not my sleepy condition break down and receive the transcendental tidings? Hark! The song of dissipating my slumber is being sung. This has a different music from the charming lullabies of the world.

The true song was sung by the Preceptor,—‘Ye fishlike human souls! Why do you entangle yourselves in this snaring net of the measured existence? Don’t you know you will ever be captivated there by the tempting baits of, enjoyments? You will have to remain within the prison-bars like a criminal and you will lose your independence by undergoing punishment? But I advise you to lead the life of a subservient to Krishna in the Ocean of Love where you will find your full independence, if you have at all any loving mood for the Transcendental Absolute.’

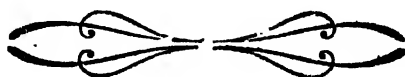
It was before now my mentality that whatever is talked of by my Preceptor, can have no real footing in this world. I cannot claim that I have freed myself from that sort of mentality. But now I realise by my actual experience that all the words that were uttered are true to the letter. I had that sort of innate inclination in me of enjoying the world by my senses. The very genesis of enjoyment has formulated the development of need, disadvantage and ill-health which is to break asunder all sorts of remonstrations to lead me to gain, and this wrong impulse is nothing but jumping into the burning flame of worldly enjoyment.

This indomitable wrong spirit might have corroboration and approbation from the so called worldly advisers or pseudo-preceptors. But the real and bonafide Preceptor is always in the mood of really sympathising with the miserable like ourselves. He is always our well-wisher. He is found to impede our agreeing and disagreeing mentalities by His apparent rigours of disciplinary words to save us. Once we had heard the mortal champion Napoleon to say as he stood before the Alps, ‘I don’t find any mountain before me.’ But greater Alpses are just in front of falling souls who are ever apathetic to regain their serving mood, instigated by their sensuous efforts, temptations, which are better instances than millions

Himalayas that are observed to have their apparent *locus standi*. Our Preceptor has ignored all these and the temporal conceptions of millions of mortal Napoleons with His incomparable highsounding shouting. He is found always to have possessed all the transcendental powers in His speech when He says that no barrier of want can impede our course, no amount of ill-health can dissuade us from serving Krishna all time which is the essential function of unadulterated souls. The only need we experience of man here is the want of delineation of the song of Krishna and this forgetfulness is the root cause of all ill-health. I know not whether there is any instructor who has so boldly preached this doctrine, having had the true diagnosis, like the transcendental Supreme Authority of service-holders, I mean Valadeva. I know not any other Preacher Who has so sincerely wished our success in dispelling the apathy to our serving Krishna eternally. I know not any Acharyya Who has boldly impeded the erroneous views of the deluded eternal souls. I know not any Acharyya Who has got so firm a determination of more well wishing mentality than our present

Preceptor. I know not any Acharyya Who has such determination against offering the slightest license of enjoyment. Surely I have not come across a description of such an Acharyya Whose well-wishing excelled that of our present Preceptor; but we have never witnessed such fullest view as in the out-and-out true impulse in words and deeds the Preceptor.

In spite of my eternal aptitude for enjoyment, my eternal deafness, my eternal propensity to fall, I am not fully disappointed of the standard of the highest boon of the immortal situation of my Preceptor. I still possess a confidence in Him that I shall be lifted out of the Abyss into my life-boat which is identical with His Lotus Feet. I am not despondent of my success. I entertain full hope of ascending up the Purpose Tree of the Lotus Feet of Sri Krishna Who are the fulfillers of my highest ambition. I have come to the conclusion that in every stage of our different births, we will be supplied with our reciprocal needs of senses. But I must not allow even a second to pass in any other engagement till my life-breath is over. I should seek my eternal good.



Reply to Welcome Address

*Lecture delivered by Editor at 6.30 P. M. on the 1st Feb. 1932 in reply
to the Welcome Address given by the President and members of
Bhagabat Prarthana Samajam, Ellore (Madras)*

My loving friends !

THE address you have given me this evening I have heard patiently but my real position would not allow me to receive such eloquent cacophonium for me. I am a most insignificant being. So it is not at all fit for me to receive such an address. I am asked to explain to you the best and highest duty of man, as instructed by the Supreme Lord Sri Krishna Chaitanya, the gist of Sri Bhagabatam as well as Krishna Bhakti. These are the three things I am asked to explain to you.

First of all we have to determine ourselves as to what we should do and what should be our duty. I find a shloka in Bhagabatam—“लब्धा सुदुर्लभमिदम् बहु सम्भवान्ते मानुष्यमर्थदमनित्यमपीह धीरः । तूर्णं यतेन पतेदनुसृत्यु यावत् निःश्रेयसाय विषयः खलु सर्वतः स्यात् ॥ We should attain first to this that we are in need of receiving the Divine boon, our own boon of the self. As we are now in human frame, we can have the opportunity of knowing the fact of transcendence. Inanimate beings are not known as sentient. They are deprived of the function of audienicing

the transcendental sounds. They cannot be communicated all that we are in need of in future. But we have now got a human life and this predicament has allowed us to hear from a source through the medium of transcendental sound in response to our desire of the best thing for which we crave.

We have experienced finitude in our previous births and in this life too by our empirical activities. We have come across many things and we have come to the conclusion that we should seek for the best ; and, in order to do so, we require that we should pay sufficient attention to our own acquisition, eternal acquisition ; —and this is based on the opportunity offered to us.

When we think that we are conditional souls we always look to the outer side of our existence, that is, the external body we have, and then we come to inspect the inner aspect which we call our astral body ; and both these come and go, but these two have no eternal reference associated with us. But as our souls are eternal, we cannot consider that the futile external body as well

as the internal temporal body are identical with the soul. They are incorporated later on by the abuse of our independent will. When we abuse, that free will, or when we show our diffidence to serve the Absolute, the Over-soul, we think we are to predominate over Nature and Natural Phenomena. But these things, so to say, have only temporal level. The eternal self should never be considered as identical with the mind who is but an agent of the soul to meddle temporarily with the external world. We are but part and parcel of the Over-soul, that is, of Paramatma. We are all human souls. We must not be confusing that by breaking the jar, I mean, the material body, we can come to the conclusion that we have no other situation but to be identical with the Over-soul. But that is not the case. We are measurable cavities. Simply by the breaking of the external frame, we cannot think that we will be turned immeasurable. We are decidedly always measurable things. This measurement or the very platform of finitude is quite sufficient for us not to consider ourselves to be the Over-soul. A finitude cannot consider that the very finiteness can ever claim that he is the Infinite. So, Sree Krishna Chaitanya has told us that in your entity you are no other but Karshnas, or Vaishnavas. You have no other eternal functions but to serve Sree Krishna. If you are

forgetful of rendering your service to Sree Krishna you will be denied the whole thing and you will be put into staging of this conditioned life. So the duty of the mind is to associate itself in all, through the senses. We are now accommodated in passionate senses and the senses are directed to different directions and not to One. So there is a deviation from the Absolute. By that deviation, we find hundreds of things appearing before us. They tempt us and we engage ourselves in rendering our services to them. When we are assured that the only duty of the soul is to render service to the Over-soul and the other incorporations are but temporal, we then decide that we should clear out our position from the different engagements of the world that are placed before us. We come to understand that we are part and parcel of the Fountainhead, the Over-soul, and we are not the Substance but we are fractional parts of one of the potencies. We are given to understand that in the transcendental region no foreign thing should be included and in this world we do not find the unalloyed position of transcendence. We get a mistaken idea by posing our situation here considering ourselves to be a part of this universe—a part of this phenomenon,—as we are now in our conditioned life. We are now, rather enwrapped by the two wrappers; and these two

wrappers are made up of matter and obstructing subtlety. So we run the risk of subscribing to the view of identifying ourselves with material phenomena, or, if we are moveable, we find that we have got an astral body. We can be drawn to the Absolute from the limited concrete world and we can fancy upon those drawn-up ideas of matter. So our duty should not be confined to the foreign wrappers associated with the foreign things only, I mean the material body which has got sense and these other equipments, and these equipments are meant to abstract ideas from the concrete. But these ideas vary according to our fitness in empirical activity. This much of phenomena is for the external and internal bodies but is not meant for the soul.

But we have got our own position in the eternal land, that is, the land between 'Chit' and 'Achit'; and we call that plane 'Tatastha'. Some human souls are conditioned and some are liberated. Liberation is nothing but to go back to the original position, that is, to offer our services to the Eternal Being, as we are eternal objects. If we mean that we should come under the temporal clutch we may do so by enjoying this world which gives us happiness (?); but the normal condition of this world is full of miseries as all experienced men have observed. That

very thing itself is puzzling. Why have we come to this place? It is so because we have exercised our free will to play on a particular level and we have been abusing our free will to turn 'Kartas'. In other words, we have taken an initiative to enjoy this world and we have thereby submitted to the trap or rather to the laws, of Karma. We think that we have had everything on our own risk. But when we come to know from good counsel that the external body is misused by the association of this world and our internal body is misused by mental speculation or by meddling with these external phenomena, we realise that our own entity is lying in a dormant condition inside that, and if the interest of the soul is scrutinised, we will find that service of the Absolute is the eternal function of the soul and the only duty.

In our conditioned life we see here that we have got five different relationships. We trace these five relationships among our friends, and some of us think we should approach the Over-soul with a definite purpose of our own to please Him, to serve for Him, to render service to Him, that is, to place ourselves before Him, to attend to His eternal necessity and not to attend to our temporal seeming necessity. As an elevationist, as a Karni, we require that happiness should come to us. As a salvationist we think we should merge

into the Absolute so that the fruit is to come to us personally, whereas we always deprive the Over-soul of having our services for Him. We do not give Him any opportunity to love us by our Karmakanda or Jnanakanda. We do not give any privilege to the Absolute as we have got a strong inclination of acquiring something for ourselves which we think will give us happiness for our sensuous purposes. All these phenomena come to us, and as soon as we come in contact with a real sage who can give us a true idea, a thorough idea of the thing, we will at once adopt that process and thereby relieve ourselves from this conditioned life. When we are in need of having the counsel of an entity who is conversant with the thought of transcendence we seek his protection. Considering our present position Sree Krishna Chaitanya, as Jagadguru, has preached what we require. I quote the original shloka in Sanskrit 'तृणादपि सुनीचेन तरोरिव सहिष्णूना । अमानिना मानदेन कीर्त्तनीय सदाहरिः ॥' Aman who is desirous of having the greatest boon should always utter the Name of the Transcendental Absolute, the Eternal Absolute, the Eternal Knowledge, the Eternal Bliss, the Ecstatic Bliss, the Complete, Who is called Hari. The very Word Hari is the 'Transcendental Sound' and this should never be confused with the ordinary conception of Allha, God, Brahma, Paramatma, &c.,

of different languages. The dictionaries have given us the light of the words and we are conversant with the object of the words and they targeted us to a brief compass, instead of the fullest aspect, of the all-embracing Object of love. So Sree Krishna Chaitanya wants that if we wish to liberate ourselves from these puzzling questions we should hear first from the lips of a conversant in transcendentalism and he should utter the Name of Hari. He will be quite eligible to go with his chanting the Name of Hari all along twenty-four hours in the day. He can have a privilege of uttering the Name of Hari for all time. If he can claim that he has the lowest and most degraded position, instead of considering himself as Brahma,—'Aham Brahma',—identifying himself with the All-Persuasive. If he is found that he can endure any amount of trouble that may be offered by some agencies, he can have a patience to undergo all sorts of troubles offered by everybody ; and if he is in the mood of uttering the Name, the Name being identical with Hari Himself, that uttering of the Name would allow him to consider himself as the humblest of all and most enduring which will point out his way to bliss, which sets him free from all earthly things and from his seeming friends who may be giving him temporal comforts. He will then surely find his

way to ignore all non-Absolute that seem to enrich really to impoverish him.

He should be always considering himself to be the lowliest and infinitesimal, so as not to participate with matter or in some other mental thought that may be drawn out of Nature's productions. He should consider himself a non-entity in this mundane world. If he considers that he has something to do with this world and is in need of this world's acquisitions in the shape of intelligence or in the shape of acquisition of some material objects such as land etc., he would be a failure in his transcendental march. But if a devotee knows his position well, he should think that he is not a big thing in the estimation of all the people in this world. He should simply connive at the people. He should patiently bear all that could be offered to him. He might be called a fool or he might be called an incompetent man. Still he should not show any resisting mood to such aggressive implications. So the soul is asked to utter the Name of Krishna first. He should hear the Name of Krishna from an unconditioned soul who has no aptitude whatsoever for the world. He should audience such Sound from him. His model would be sufficient to follow and he will then come to know that chanting is possible for the soul all the twenty-

four hours every day without leaving a single second for some other purpose. If he is found to be impatient, if he is found to be hankering after a position in this mundane world, he would fall back to chant the Name of Hari, the Transcendental Being.

Krishna or Hari has got no mortal coil to come under measuring clutch, like us. He does not require any labour on our part for chanting His Name. So we should be accepting the views of Srīe Krishna Chaitanya in our transcendental march, in preference to any other advice. The position of the unalloyed soul should adopt a non-interfering policy of the mind as well as of the body; and if we can alienate our position, we would find that we are relieved of all this mundane anxieties by it in the shape of matter or in the subtle form of intelligence. Leaving aside these, the function of the soul is to take the Name of Krishna, as Krishna is the fullest view of the Transcendence of the Absolute, of the ever-existing Manifestation and is All-Knowledge and is All-Bliss. He is Satchidananda and that Satchidananda will prevail on us by our so welcoming the transcendental Word. If we are sincere He would be coming upon our vision and we would find Him. We must not be thinking that this material world is the full aspect of His manifestation, as our different senses cannot

approach Him, our eye cannot see Him, our nose cannot get smell of His Body, the flowers that we offer cannot reach Him. We cannot relish Mahaprasadam if it has not been accepted by Him. In all, we must rely on Him as the Sole Enjoyer of everything and we are His subservients in every way.

As the Transcendental Name of Hari is identical with His Person in every respect, that Name Himself has all the attributions and every thing connected with Hari; and as all are to be found in the Transcendental Name, we can safely follow the track of Sree Krishna Chaitanya. What-ever we desire we get from His Name. No ignorance can be ascribed to Him. He is enriched with all sorts of Rasas. He is possessed of all the Rasas. Krishna Himself is full of all senses. He is embellished with all the Rasas required by His associates.

In the manifested world we find a thing which passes by the name of Rasa, rather a relishing thing, an object of taste. It is a perishable drink. But Rasa in Krishna is the Emporium of all Rasas, in Whom all the five are included. We must not be thinking that Rasa in Krishna's service is identical with the mundane Rasas which are inadequate and full of deformities. The Scriptures show that Rasa of Krishna. In the beginning of the Bhagabatam this is what we find,—

Rasas are drinks which are relished by the soul's eternal senses and those have different denominations than what are presented to us for a few hours or a few days. This worldly Rasa does not continue. But the eternal Rasa, which is not implicated with any ignorance, has no miserable face, no depriving face, like the Rasa of this mundane world; they are limited for our purpose here to give us to understand that we would amply rely on by this spark here of Rasa, and we can go back to the Rasa if we at all think that we should be eternal 'Rashikas'. 'Rasamaya' is Sree Krishna and we are to submit our loving service for His purpose of tasting. We are to approach Him not for our own enjoyment. These senses are meant that all enjoyment should go to Him. We see that all sorts of manifestations are for Him and the direction of perverted Rasas requires to go back to Him and not to be shared by us. We should always place ourselves in a serving mood and we would be always welcoming the Name of Krishna; and send our words to Krishna purporting to His services; but on the other hand, if we find that we should enjoy the Rasa through Krishna, that would simply degrade us to the ditch of selfishness and we would be assuming the part of an enjoyer, and we are surely to be deprived of perfect Rasa. This Rasa is never

expected to continue, as the components are of a trivial nature. Whereas Krishna is Rasamritamurti and we are to depend upon that Ocean of Rasa. We will then look forward to give Him all facilities to enjoy our spiritual eternal activities. Our case of enjoying Rasa from appetite of the senses would lead us to deal with an inanimate thing. When we extract some Rasa from dependent objects then that Rasa would never be our continued companion. That Rasa would simply desert our companionship and we will be depriving ourselves by tantalising our poor senses. But Sree Krishna is not likely to delude us by allowing us to keep our affinity for something else. He is a Spiritual Being and not an Achit, insentient. He has not only to enjoy Rasa but He is full of Rasa. And if we want to be in touch with eternal Rasa, we can become transcendental Rasika. In case we seek for temporary Rasa we would receive Birasa, perverted Rasa. Krishna has monopolised all Rasa. He is the Fountainhead of all the Rasa. The Name is very storehouse of all the Rasas which we should seek without making any difference between the Name and the Object pointed out by the Name, unlike the case in this temporal world which has got destructive merit. Krishna is identical with the word Hari, His Colour, His Size and the Attribution

and Activities. Krishna is Himself Eternal. The Name of Krishna is Eternal and does not mean any object of Nature. Nature's phenomena have nothing to do with Krishna Who is not a transitory manifested view of this world. These are all temporary things and we must not be confusing the Leela of Krishna with them. If we do so our such conception would be erroneous, we should refrain from mistaking the mundane thought for that of transcendence. We should make our position clear here.

He is full in Himself. नामचिन्तामणिः कृष्णश्चतन्य रसविग्रहः । पूर्णः शुद्धो नित्य मुक्तोऽभिन्नत्वा न्नामनामिनोः ॥ All sorts of activities are manifested in Himself. He is the store of all. If we require to exercise our senses we must resort to other's help. But in the case of Krishna it is quite different. He does not require any assistance from anybody. He is Nitya, Sudha, Poorna and Mukta in Himself; He is unconditioned. Nothing can wrap Him. This talk of Krishna, His Name, the Transcendental Name, is identical with Krishna but that is not the case with other things than Krishna. When we name something of this world we necessarily give the opportunity of examining its validity by different senses. The taste, smell, sight and perceptions offer to examine the personalities of things. But Krishna does not require such examination as

He is not an object of our jurisdiction. He is the Autocrat. He does not care to be helped by us.

So the ordinary name, that is a name which does not mean Krishna, has got a different significance. We must not be bringing all names of different gods, men, lower creation, insentient objects under the deluding influence of maya in the same category of the Absolute Krishna. We would be rather hopeless if we consider that the Name Krishna is but a word of grammar and that Name was given to a hero only whose deeds were recorded in history. This is not the case with the Transcendental Name which history and other mundane subject cannot possibly eclipse. The name is completely identical with Krishna, the Personality. So His Name has no difference from Krishna Himself, as difference can stick to temporal and limited objects only.

In the iron age of materialism people are very fond of their relativity of knowledge and by their empiric argumentative appetite they hasten to count everything under motion and matter. But if we utter the Name of Krishna every contending phase would be transformed into harmony and we would get perfect concord. We do not chant the Name of Krishna leaving aside all that are detrimental to the chanting. So as we are surcharged

in the atmosphere with erroneous impressions here we cannot expect at the very outset to utter the Name properly without difficulty. We never welcome Krishna proper by uttering His Name, but in course of chanting hundreds of rotten rubbish things intervene owing to our uncontrolled desires.

We are associate with many mundane impressions, so we require to hear about those ten offences that should not be committed during the chanting of the Name of Hari. Without getting rid of the ten offences we cannot make any actual progress. (1) If we show our affinity towards men who have thought it fit that only the process of uttering the Name of Krishna will not do us any good, the preceptor or bonafide Sadhus, being faulty. Then we would be committing the first offence. (2) The second offence will be when we think that Krishna is not the only aspect of Hari and place some other name of delegated gods from our experience of this mundane world in the position of Krishna that their names should be installed instead of Krishna's Transcendental Name; this will be no doubt an offence. As the Word Krishna has got the full denomination of the Thing no other words can be replaced against the Word Krishna. All other words are all eclipsed and incomplete expressions

of Krishna, whereas the Word Krishna can give us all Bliss in case we do not cripple our vision to witness the actual sight of Krishna. If we would denounce this we would be committing the second offence. So we should be careful not to consider the Name of Krishna as on a level with the name of others. As the Word Krishna is enriched with all sorts of equipments—all sorts of attributions that are possible here,—so in tracing the Fountainhead of everything, we are to resort to the Word Krishna and to no other word. The other words have got crippled meanings. The whole entire thing Krishna cannot be represented in the full vision, if we neglect Him. The word Brahma can not claim the full representation nor the 'Paramatman' or Oversoul, not to speak of some other concepts of men.

If we consider that curd is the same as milk it would be a sheer folly. The milk has got another position. When the Word is transformed we find some other conception of the Word Godhead. The Word 'Krishna' can give us the full impression of the Object of our love and worship but the word 'Rama' cannot give us the full aspects of Vishnu in all Rasas. All the different aspects of the Personalities of Krishna should not be considered to have all Rasas in them.

He is void of all Gunams or qualities. So Satchidananda is ever-existing, All-

Blissful and All-Knowledge. He accepts all who show a particular aptitude of serving Him. Leaving aside the Name of Krishna in other names of gods known as Brahma, Sankara, we cannot get the same relation as we expect in Krishna, the Avataree. So this is an offence to the Name of Krishna.

I do not mean that the name of Rama should be placed in the same category with other minor gods, as He is Vishnu. In other words, Rama is Krishna. Rama is an Avatara of the Fountainhead of all Avatars. Whereas Krishna is the Avataree. Only four partially obscured aspects are to be found in Rama Who is not the whole aspect of encouraging different kinds of Rasikas. But that is a partial aspect of Krishna Who is the fully manifest Rasa. We should resort to Krishna for the full aspect. We must not be thinking that Rudra and other gods are full, when Hara is perceived as the destroying agency who assumes a disfigured vision of the Object. He is not the full object of our worship. Brahma and Rudra are evolutionary and dissolutionary agencies of the eternal Sustainer Vishnu Who has three potencies. If Rudra, the energy of destruction, is replaced in the position of the Sustainer Vishnu, we will never get similar result. We should, therefore, dispel such erroneous impressions. He has got delegated power of Vishnu ;

but Vishnu is the Absolute entity. We must not be misled to subscribe the second offence.

(3) The third offence is to show an apathetic mood towards Guru. We must not be neglecting Him. A man who thinks that he would lift himself up to the Absolute by his own attempts can never do so unless he accepts His favourite counter-Whole, the Guru. The analogy of the entity should not be ignored when we get a glimpse of the same through Him, as the existence of the Sun is proved by rays. If a ray is asked 'who you are?' Then the ray will declare that he is the Sun. But if you ask again—'Are you the whole of the Sun?' he will say in reply that he is only a part or pencil merely. So infinitesimal as we are the full knowledge is to come from the Fountainhead of knowledge and full knowledge is never secured here by our empirical activities. We must not be guided or induced by the knowledge of finitude of the phenomenal world. If we do so the result will be confined to the mundane horizon only and we would have no opportunity to go beyond this sphere. So we should always rely on the Scriptures and Guru whenever we seek for transcendental message.

Scriptures tell us many things of the transcendence to which we are debarred to have any access. We see all the horizon round us and we see

half the sky when the bottomnal half is covered by the opaque earth. One quarter of the space is kept in front of us as we are not provided with eyes in our back, so three quarters are not visible to us at one time. So our argument and our impressions, bearing one quadrant only, are all partial. We must rely on the transcendental sound of Scriptures which do not submit to our senses. (4) We should not be discouraging the Scriptures as they are the only source of knowledge of the Absolute left for us.

We cannot commit the considerable amount of offence which can be relieved by once uttering the Name. We can get rid of all sorts of sins if we utter once the Name. (5) Having been assured of this fact that one transcendental Name can relieve us of all sorts of sins that we do in our past life and in this life, and that one Name can manage to efface and extirpate all sorts of wrongs, if on this assurance we go on committing all sorts of wrongs, it will be the fifth offence and this offence would never be pardoned.

There are other five offences. (6) If we think that other acts like ablution in sacred water, virtuous deeds like Jajna (Sacrificing rituals), may lead us to the same result as the chanting of the Name, then this becomes the sixth offence. (7) If we are unmindful during the chanting of

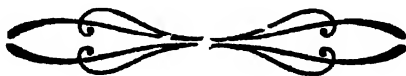
the Name we would be committing the seventh offence. (8) The eighth offence is committed when we associate worldly affairs with our perverted ego or mentality while uttering the Name. (9) The ninth offence would be committed when we consider the unique power attached to the utterance of the Name as an exaggeration to induce us to submit to the process of singing. (10) The tenth offence is to instruct Nam Bhajan to men who have no regard for the same.

These are the processes that would admit early facility for our progress in devotional development. The different eight stages of a devotee are inculcated to make him acquainted with his progress. They are,—(1) 'Sradha' or confidence in the words of Guru and the Shastras; (2) This reliance will prompt us for the company of the real Sadhu; (3) 'Sadhu-Sanga' or company of sadhus will lead to devotional activities; (4) Such activities will have the effect of eliminating all evils associated with our wrong mentality. These are the four functions which form the first division of the cultural stages of devotion. Having gone through these we can devotionally engage ourselves in Nama. Then follow the latter parts of four kinds of stages: the first stage is *Nistha* which is followed by *Ruchi*, and then by *Ashakti* and then our cultural Devotion is developed into

Bhava. *Nistha* is undeviating temper, *Ruchi* is predilection, *Ashakti* denotes firm attachment and *Bhava* is the blossomed state of Love when we mark *Nishantī*, *Abgarthakalatram*, *Birakti*, *Mansungata*, *Ashabandha*, *Samutkantha*, *Namagane sadā ruchi*, *Ashaktistad-guadkhyane*, *Pritistad Basati-sthale*. In *Bhava-bhakti* we mark a composition of four ingredients with *Rati*. This mixture is known as *Rasa* or palatable drink. We can set out ourselves free from mental speculations and we reach a plane where all sorts of good come to us, to relish in every way, and this can only be had, when we have got a purified mind—when we do not find any disturbance in the mind—when the pacification of the mind is obtained. Then we can have *Rasa*. The state is never referred to in this worldly *Rasa* of sensuous enjoyment, as the enjoyment we are given in this world is temporal and inadequate. We should not consider ourselves to be identical with Him instead of considering ourselves as His eternal servants. This has a wide gulf. All the services that we are going to render to Him should be in His favour and interest and not in our favour or interest. When we chant His Name the Transcendental Name will be on the look-out to regulate us and will automatically teach us the principle of *Bhakti*. The higher stage of *Bhava-*

Bhakti is known as *Prema-Bhakti*, or full Love of Krishna. This love is the only thing to be sought from Krishna and He gives us all sorts of facilities by which we can offer our services to Him in any one of the five different stages. He has assured us firmly that He would accept us if we tend to submit to any one of the five. The only crucial point is that we should offer our services unconditionally so as to give something to our Lord and not to get something from the Lord. We should not have any desires ushering the devotional attempts and should not compel Him to give us something in return. If we have got that sort of passionate desire we will surely fail to prove ourselves genuine. We should regulate ourselves in such a mood as to be always serviceable to Him and not to get from Him any boon or comfort in return. To get service from Him

is to share a part of the Enjoyer Krishna which is the greatest offence in a true devotee. So we should have a devotional temperament to the Kamadeva and not the temperament of enjoyer of this world. This is the true service to Him, which all unalloyed souls can do, but which the mind can not do properly by wrong speculations. In fine I may tell you that we have many things to supplement these devotional topics by way of giving solution of different ideas which are no doubt puzzling. The only thing that we should have is an unalloyed and unconditional devotional spirit which is quite different from the mentality of an elevationist or a salvationist. An unconditional devotional mood is the only function of the unalloyed soul. We should underline this cardinal point many times which will bring *Prema* for us from the Supreme Lord.



Some Queries put by M. R. Ry. Y. Jagannadham B. A. Pantulu Garu

(In his letter to Editor dated 11. 2. 32. Editor's answers there to dated 20. 2. 32.)

Q. The position of Chit-Jagat and Mayik Jagat.

A. The Chit-Jagat or the transcendental world has got a full manifestive representation ; whereas Mayik Jagat is a perverted reflection of that transcendental manifestation. We are endowed with senses which get an impression of the phenomenal world, the perfect original ideal of which lie in the Chit-Jagat. Every entity in Chit-Jagat is intelligent, cogent and harmonious ; whereas matters here are not sentient to take any initiative. Chit-Jagat is known as Vaikuntham ; whereas Mayik Jagat as Brahmānda. In Chit Jagat there is only One Supreme Authority and the others are His true dependent or subservient ; whereas in Mayik Jagat, we find millions of masters or enjoyers with millions of enjoyed subservients. Chit is eternal and indestructible, whereas matters or products of Maya are of transformable and limited nature which proves their inadequacies and deformities. In Chit-Jagat there is no ignorance whatsoever of free souls whereas in Mayik Jagat, mayik impressions of fallen fettered souls are always obscured with intervening materials.

Q. 2. The name and the position of the waters which cause the perverted reflection and the position of the Mayik Jagat.

A. The Karana Ocean is the primitive cause of the universes with their inhabitants. The Garva Ocean accommodates the universes and the Kshira Ocean causes the individuality. The reflected part of Chit-Jagat i.e., this universe, is minimised according to the level where it is reflected. Original and perversion are opposed to each other. Water is the reflected plane and the Original is perverted when it shows similarity ignoring the original position. Maya has a distinctive reference from Satchidananda. Maya has two different phases viz., (1) her efficient phase properly known as Maya, (2) her materialistic phase known as Pradhana. Mayadheesha has no perversion and He is no reflection like mayadheenas. The unperturbed perfect reflection is His Prakasha Bheda (different Aspects) ; whereas the perverted reflections have got similar activities with the differentiations of perversion.

Q. 3. The Location where Tatastha Shakti operates ; the creation of souls

and what makes them either fallen or saved their nature before Maya Shakti.

A. Krishna has got innumerable Shaktis of which Tatastha claims the Intermediate position between Chit and Achit Shaktis. The pure soul is not created within time, but is ever-existing, unadulterated knowledge and is endowed with eternal bliss. Creation is restricted on the plane of Guna-Maya. The Gunas or Qualities disclose the obscured specification of the Eternity and this Creation, Sustenance and Destruction within Time and Space.

Tatastha has both the eternal power of associating with temporal as well as eternal planes. Souls who have got their stations at Tatastha have got free will. Each of the Individual souls by exercising his free will can abuse or properly use his independence. He has got two different fields in two different directions. He may choose one of these for his stage. When he is in an enjoying mood and considers himself identical with the Predominating Object or the Absolute he is said to be fallen and when he shows an aptitude for serving the Transcendental Predominating Object, he is freed from the clutches of limitation and limited enjoyments and is eternally associated in serving the Predominating. The souls in the Tatastha position are not one, but many in number. They are not to

associate themselves with unalloyed Chit-Shakti or unalloyed A-chit or Maya-Shakti. In Tatastha position, souls do not show any activity but they are found to be in an indolent state.

Q. 4. The Location or the position obtained by Jnanins who desire liberation affecting the fourth Purushartha.

A. The Jnanins view the liberation in the fourth Purushartha in different ways by communion in the same plane with Brahma, by nearing Him by attaining all His powers, by attaining His Figure even in His Impersonal Form and by merging into Him. The annihilative impressions of a liberated Jnanin have no basis, but other positions viz., Salokya etc., are but fruitive results due to their particular whims, having some approbation of Godhead. These may be sought when they are stationed on the mundane plane. Unelevated positions often induce them to hanker after such fruitive results. But when they find that unalloyed service in the inherent quality of human souls, they set no value to the former at the time of their liberation e. g., Bhag. Canto III. Chap XXIX, Sl. 13.

Q. 5. The details to which the illustrations regarding the threefold appearance of the mountain, as speck of cloud, as a hard mass of stone and as containing within itself all the glories of Nature, refer I

mean the technical Names i. e. Brahma Paramatma, Bhagawan.

A. This is an analogy by which the conception and spirit of the words "Brahman" "Paramatman" and "Bhagawan" is illustrated. The hazy outward conception which is no true conception of the Object is known as "Brahman". When communion is established, penetration is effected of senses allowing us a better knowledge of the object like Yogins, which though different from the hazy idea we maintain from a distance which is the conception of "Brahman", is however, a partial perception. The full conception and perception of unalloyed souls is different from communion with and witnessing the Absolute from a distance. This is how a Bhakta should render his unalloyed service (भजन) to his Object of devotion. The distant Object will seem as a speck of cloud and the hardness of the stone will not permit us to have an easy access to or full association with the Object as in the case of the full conception and perception by our eternal transcendental senses. Brahmagnas or Jnanins, intermediate Yogins and freely associated Bhaktas have got their Object known as "Brahman" "Paramatman" and "Bhagawan" respectively e. g., Bhagabatam. Canto 1, Chap. ii, 11th Sloka :—

“वदन्ति तत् तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम् ।
ब्रह्मेति परमात्मेति भगवानिति शब्द्यते ॥

Q. 6. Further and detailed information regarding Vasudeb, Lakshmi-Narayana, Sita-Ram, Rukmini- Dwarakesha, Gola-ksha conceptions of Godhead.

A. In considering the Absolute Position of Transcendental Eternity Full Knowledge and Incessant Bliss, we are dissuaded in fixing Him in sexological questions. When we take up the neuter phase with its prominent feature, we do naturally pin the same in the neuter phase. The position of relativity prompts us to target Him in the Masculine form. But when the question of reciprocity intervenes, we necessarily jump into tracing the Material Cause neglecting the Efficient Cause. In our atheistic considerations, the question of sexology is more or less found to terminate in temporary view only. When we proceed to attend to the cause of this universe, this cosmographic investigation leads us to the apparent phases of things. So, when the exoteric manifestations win over our heart, we see a poly-atheistic view of the Object. Sometimes it turns to animism, as Taylor would tell us; or sometimes henotheism enshrouds our contemplation.

When polemical questions disturb us, we show a different mood of assimilating everything in one category, eliminating at the same time numerical question. When that view is scrutinised thoroughly, we indulge in a finitudinal mood by accepting the origination of

every thing to be an indolent entity. Up to this time, we do not take up the theistic phase of Vasudeb. The first impression of theism leads us to Vasudeb, the Personality of Godhead, where we find no prominence of the neuter demonstration of the prerogative. We find the Efficient and Material Cause, simultaneously manifested in the singularity of Vasudeb. Vasudeb is considered as the first quadrant of the four-fold Aspect to complete the circumambulating inspection of the Circular Personality Who has four directions. The introductory commencement of Vasudev has terminated by the appendix or the three other folds of the same.

When the Personality is viewed in His Predominating Aspect we find the manifestation of the Predominated Reciprocal Disclosure. So in the second phase of the Theistic view, we witness the Transcendental Vasudev in His Lakshmi Narayana Aspect, where the Efficient Cause of the Transcendental Vasudev is obscured. This very inquisitive temper must not lead us to scrutinise Lakshmi-Narayana like finite objects of this world which have a despicable phase of relativity.

But the transcendental phase of relativity will relieve us of all baseness and grossness, when we find, in Rama-Vaikuntham, eternal Dasaratha with Kaushalya, whose descended manifestations are traced in time and space for

the publicity of those who deserve it and not for any preferential attachment of imperfection of historicity. We find Seeta-Rama in the Third phase of Theism.

One more variegated Aspect can be secured by a peep into the Entity of Dwarakesha where the restricted imposition of worldly ethics get no value. So we necessarily see that the full extensions of all the manifestive Ra-as is not wanting in this Object of our offering different service. This supreme stage of theistic manifestation would not admit mundane restrictions of the evils found in worldly relativities. If we keep for our enjoyment a portion of the temporal world, we do not thereby sever our connection with the trouble, some enjoyment of this world. If we are fully relieved of all sorts of tempting influence of the relativities of this world, we cannot but come to the acme of the theistic representation of Shree Radha-Krishna. No disquisition whatsoever can possibly ladder us up to that summit by their crippled polemical insinuations.

Q. 7. How Nama is Bhagawan Himself? Theories and illustrations for supporting the same with citations of Original Treatises.

A. The respective functions of each one of the senses give different values. Names of products of Nature or Jeevas that are non-Bhagawan

target different brittle obscured entities of the Integer and these entities could be discerned through the agencies of different senses. For example when we are in need of a particular thing we move to a shop, where it can be had. When we are in need of some other different things which shops could not afford us, we go to a market where different shops sell different things. But when we are not disposed to shop our articles from different locations, we require an emporium from which we can procure everything that we are in need of. The general conception of such an Entity is known as Bhagawan and not imperfectly or partially specified as 'Paramat na' or 'Brahma' as the connotations of these two are different from the first.

When we cripple our final Object of pursuit we show an aptitude of dealing with the Object reverentially. But when we extend our aptitude to deal with all the aspects, we hanker after the infinite Ocean of Rasa—the largest emporium of our theistic enterprise which is the fullest service that can be accorded by the Predominated Aspect of the Transcendental to the Predominating Aspect. The naming of a finitude would lead us to a particular object, so we will be failing to participate with the Highest and Exalted Emporium of our need. Our restricted mundane activity of naming

a mundane thing would restrict our association through the medium of our finite senses. But when we deal with the Transcendental Name, we see a distinctive phase which regulates all our sentient activities in our wandering in this region of three dimensions where name, disclosure, attributes, paraphernalia of different particulars and activities are dissimilar to those of the Transcendental Name.

Bhagawan is not an object of nature that creates the external forms, but as He is Transcendental, no mortal and mundane sense can possibly reach Him. We always find in this plane also that the significant sounds form couriers of distantly located objects of this universe. By the words 'distantly located' I mean objects far beyond the access of our activities of our eyes and nose as we as those of our tongue and skin. So we find conclusively that the ear and mind are the two receiving instruments by which we can come in contact with the partial aspects of things which deny the presence and inspection of other senses. As we talk of transcendence, so the Names of that plane should not point out any objects which are productions of Nature. All mundane objects which have names are enjoyable by our senses, whereas Bhagawan is not an entity meant for our enjoyment; but He is to enjoy not only all other things besides Him, but also enjoy.

Himself. So the Transcendental Name has got a distinctive singular potency which we cannot expect in mundane names.

In all mundane things we find the holder of potency is different from the potencies themselves. In the transcendence, the case is quite opposed to this restricted view. In infinite time and space, as in the straight line, we cannot impose restrictions of finitudinal properties and angularities respectively. In mundane plane, names are not identical with objects they connote or denote which can be inspected by four other senses; whereas Bhagawan has reserved the right of not being exposed to such senses; in other words, the Name of the Transcendent is identical with the Transcendent.

The 2nd Sloka of श्रीशिक्षाष्टकम् teaches us this Truth and Padmapurana also says—“नाम चिन्तामणिः कृष्णः श्वेतस्य रसविग्रहः ।

पूर्नः शुद्धोनित्य मुक्तोऽमिन्स्त्वान्नामनामिनोः ॥” aphorism of Vadarayan says “आवृत्तिरसङ्कल्पदेशात्” where no other determination is possible. Here शब्द is meant for वाच्य and not as वाचक simply as is found in साधन ।

This question is so very big that it should require a transcendental life to be acquainted with all the varieties in that Realm.

Q. 8. What does chanting Hari's Name connote? Does it connote the serving attitude of Jiva who is an

intrinsic Vaishnava towards his Eternal Master, Shree Krishna? Or does it signify a call or invocation of the Sound so that He may come down in अवरोहण्य and manifest Himself and His Leela in the hearts of His Devotees.

A. Here in our present predicament we have two covers and two different reciprocal planes or atmospheres. These four impede our direct activities of rendering service to Sri Nama Who is identical with Hari. Here we have got chanters and chanting located in different planes. So the chanting of the Transcendental Name of Hari is to exclude many secondary significance. We should have unconditional serving attitude for the Object with an invocation of the Supreme Lord to heave us up, without any tendency whatsoever to oblige Him to come down to us but to give us an opportunity of approaching His Leela by regulating our heart filled up with mundane filths of Nature. So chanting has coherence with the seven results inculcated in the first verse of श्रीशिक्षाष्टकम् ।

The process of chanting Hari Nama connotes His initiative faculty as well as the cognisance of His inherent transcendental attributions that help to dismantle the wrong construction of our mind as well as to give a relishing taste of a server's mood. Both the purposes are served by chanting Hari Nama as it has not only the singular

efficacy of rescuing us from the offence of mundane utterances but also to lead us to some positive platform where no Nature or matter could peep even—a plane where all positive eternal spiritual demonstrations are permitted for our

transcendental conceptions and perceptions.

Q. 9. A list of the ten Namaparadhas

A. Vide Editor's address to the members of Bhagabat Prarthana Samajam, Ellore (also published in this issue).

Madras Presidency's Homage to Sree Krishna Chaitanya

SREE KRISHNA HALL

Foundation Stone Laid By H. E. The Governor

HIS Excellency Sir George Frederic Stanley performed yesterday evening the very pleasant function of laying the foundation stone of the "Sree Krishna Hall" of the Sree Gaudiya Math, Mowbrays Road, Royapettah Madras in the presence of a very large and distinguished gathering of ladies and gentlemen.

On arrival, His Excellency and Lady Beatrix Stanley accompanied by Mr. A. D. Crombie, Private Secretary and Sir Charles Buchanan, Military Secretary, were received by the Swamijis of the Math at the gate and conducted to the dais. At the dais, Sir P. S. Sivaswami Iyer introduced Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj, the President Acharyya of the Sree Krishna Chaitanya Mission to His Excellency and Lady

Beatrix Stanley. Then His Excellency and others were garlanded.

After prayer, an address of welcome was presented by Pandit Atul Chandra Banerji, Secretary of the Mission, enclosed in a beautiful silver casket made by Messrs. Veezumsee Chabildess and sons, Madras.

Sree Tridandi Swami B. H. Bon Maharaj then introduced Mr. T. Ponnirulu Pillai, Railway Contractor who has promised to construct the Lecture Hall free as his voluntary contribution to the Mission, to H. E. the Governor and Lady Beatrix Stanley, after which, the Gurn Acharyya of the Mission blessed Mr. Pillai and presented him with prasads of flower.

His Excellency the Governor, then, at the request of the President of the Mission laid the foundation stone of

the Lecture Hall amidst loud cheers and spoke as follows :

His Excellency's Speech

It is not often during a Governor's term of office that he has the opportunity of presiding at a function under the auspices of a religion other than his own, and it is therefore with the greater pleasure that Lady Beatrix Stanley and I have come here this evening for the laying of the foundation stone of the 'Sree Krishna Hall' of the Madras Gaudiya Math. I have heard with considerable interest what the objects and activities of your Society are and although, we may differ in the means by which we approach the end, there can be no doubt that the objects of your Math viz., service to God and the brotherhood of man, are universal to all the great religions and can be supported by members of every creed.

The calm and lofty thinking which religion inculcates was never more needed than at the present time. The world is but slowly recovering from the effects of a disastrous war and the economic depression which follows in its train. For most people these are difficult days and it is easy for the clever and unscrupulous agitator with his enticing slogans to bewitch the unbalanced with a promise of the speedy attainment of the millennium by unconstitutional, even revolutionary means. Your Mission, however,

recognises the futility of such preaching and realises that a loyal support of established authority is the only sure means of attaining that true and lasting peace to which we all aspire. Loyalty has always been a cardinal tenet of the Hindu faith and will I feel sure find its highest expression in your Mission.

In spite of the very short time in which the Mission has been established in Madras, it has obviously made great headway ; it has attracted many influential men to its fold and has succeeded in finding a permanent site on which to expand. I congratulate you on the energy of your moving spirit in Madras, Tridandi Swami B. H. Bon to whose untiring efforts you will, I feel sure, agree that most of the success is due. Our congratulations are also due to Mr. T. Ponnirulu Pillai who has at a time of depression shown his public spirit by generously agreeing to erect free of cost the Lecture Hall the foundation stone of which I have just laid.

Lastly I wish to say what a great pleasure it is to me to meet today the spiritual head of the Mission, the President Acharyya and I pray that His work and that of all the members of the Mission may be blessed by the Divine Grace which inspires them and that they may ever progress towards

their object of bringing peace to India and all mankind.

Dewan Bahadur G. Narayanaswami Chettiar proposed a vote of thanks to H. E. and Lady Beatrix Stanley and

after a short speech of thanks given to the sympathisers and patrons of local Math by Tridandi Swami B. H. Bon, the function terminated with prayer and 'Harinamasankirtanam.'

Ourselves

Sridham Mayapur—The PARAVIDYAPEETHA and Thakur Bhaktivinode Institute of Sridham Mayapur were inspected on January 10 by Dr S. N. Das Gupta M. A., Ph. D., I. E. S. Principal of Calcutta Sanskrit College, who was pleased to record his high appreciation of the stimulating, healthy, moral and religious atmosphere in which the students of the Institutions are receiving their education. This, remarked Principal Das Gupta in the visitors' book, is bound to have a deep impression on the future career of those students.... I wish and hope all endeavours of the Institutions may be crowned with the best success which they so richly deserve."

Comparative Position of Sree Chaitanya—Mr. Justice Dewan Bahadur Sundaram Chettier of the Madras High Court had an interesting conversation with the Editor at the Madras Gaudiya Math on January 14. The substance of it has been published in Bengali in the Gaudiya of January 23. On the conclusion of the discussion Mr. Justice Chettier expressed his conviction that the system of Sree Krishna Chaitanya as expounded by the Editor fully accommodates everything of permanent value in the teachings of the four founder-Acharyas of the Vaishnava Communities as well as of Sree Sankaracharya, while surpassing them all in respect of universality of scope and most exquisite mellowness.

Propaganda in the District of Midnapur, Bengal—His Holiness Tridandiswami Sripad Bhakti vyek Bharati Maharaj. Sripad Siddhaswarup Brahmachari and a party of Brahmacharis of the Gaudiya Math in course of their preaching tour in the District of Midnapur reached the important village of Gokulpur on January 17. The party stopped there during 18th and 19th. On both days Swamiji

Maharaj lectured to large gatherings on the subject of Vaishnava Religion illustrated by Magic Lantern Pictures. This part of the country is probably the most favourite one of the happy hunting-grounds of the pseudo-teachers of the Religion of pure spiritual love practised and taught by Sree Chaitanya. This is due to the fact that most of the inhabitants cherish a deep regard for the teachings of Sree Chaitanya and profess the Vaishnava Religion in the usual happy-go-lucky spirit of conventional orthodoxy. The lucid and frank discourses and wonderfully persuasive eloquence of the famous preacher have served to place before the general body of the people the real principles and practice of the only universal Religion of loving spiritual service of the Supreme Lord thereby enabling all sincere persons to avoid the dreadful errors that are instilled into unguarded minds of innocent people by the bogus professionals.

Bharati Maharaj and party stopped at Amarshi during January 23 to 26 where His Holiness expounded the Bhagabatam at the residence of Srijukta Murarimohan Kar. A large number of erudite Brahmana Pandits of the adjoining villages were present and greatly appreciated the conclusions offered by Swamiji Maharaj in conformity with the real teachings of Sree Chaitanya.

Another party of devotees under the lead of Srimad Sagar Maharaj visited Parbatipur in the same District where on the 27th January His Holiness explained the career of Prahlad to a vast audience.

Madras Gaudiya Math—The sacred functions of the laying of the foundations of the New Buildings and the installation of Sree Vighras of the Madras Gaudiya Math were performed by the Editor on

January 23. The tense expectation which filled the devotees as they come out in procession before day-break to sing the Holy Name in the streets of the Metropolis of the South for announcing to every household the approach of the Installation of the Sree Vighras of Sree Sree Gaurasundar-Gandharbik - Giridhari for the first time in South India hallowed by the Foot-Prints of the Supreme Lord, no words can describe. On the return of the Sankirtan procession to the Math the Sree Vighras were solemnly installed by the Editor in the Sanctum of the Math. Thereafter, the Editor and a large procession of the devotees followed Sree Shalagram with the chant of the Holy Name to the site which had been recently acquired for the New Buildings of the Math. There on the selected spot the Editor dug with the spade the foundation of the New Buildings followed by the Tridandi Sannyasi Maharajas and all persons present each of whom worked at the spade. Then with the due performance of the Homa ceremony the foundation was formally laid by the Editor's hand. Many ladies and gentlemen joined the great body of devotees and honoured the mahaprasadam at the Math in the evening.

The tidings of the Installation was formally announced to the public with great pomp the next evening. The august function consisted of a vast gathering of sympathisers to whom it was explained in a suitable speech by the Editor, Sir P. S. Sivaswami Ayer Kt. K. C. S. J. C. I. E. in a few touching words conveyed to the Editor the gratitude of the people of the South for his efforts to promote the highest good of all souls. Sir Sivaswami was seconded by a well-known advocate of the Madras High Court who said that the people of the South stood in great need of the blessing of loving devotion taught by Sree Krishna Chaitanya Mahaprabhu. The coming of the great Acharya is an augury of the speedy fulfilment of that great and universal need. The gathering included a very large number of the most distinguished residents of the Province. All stayed to honour the mahaprasadam at the Math. The function was an unqualified success.

His Excellency the Governor of Madras laid the foundation stone of Sree Krishna Hall, the Natyamandir of the Madras Gaudiya Math, on the 27th of January. The details of this historic event are given on another page.

Sree Janardana Prarthana Samaj, Ellore presented address to Editor on January 30. Editor's speech in reply is reproduced in this number.

Propaganda in Tipperah His Holiness Srimad Aranya Maharaj lectured on the supreme excellence of the Vaishnava Religion to a most distinguished assembly, in presence of His Highness the independent Chief of Tipperah, in the Palace of His Highness on the 1st of February.

Festival of the appearance of Sree Vishnu-priya Devi—was duly celebrated at all the Maths of Sree Vishwa Vaishnava Raj Sabha on the 11th of February. His Holiness Srimad Bharati Maharaj addressed a great gathering on this occasion at the Calcutta Gaudiya Math on "Bani Puja".

Sree Vyasa Puja—Sree Gurn Puja was performed by the Editor at the Madras Gaudiya Math on the 26th of February. Some of the addresses in English received by the Editor on this occasion and his reply are published in this issue.

Sree Vyasa Puja was celebrated with great splendour at the Calcutta Gaudiya Math when Acharya-trika Sripad Kunjabehari Vidyabhushan Prabhu read the response of the Editor made in Bengali.

A very large number of addresses in all languages as is usual on this occasion, were presented to the Editor from all parts of the country.

Kishoreganj—His Holiness Srimad Parbat Maharaj gave an exposition of the narrative of Kapila and Debahuti at the village of Bhatijalkar to a large gathering of the people at the residence of Paramabhagabat Sri Krishnaprasad Das Adhikari on Jan. 24.

Sraddha ceremony performed according to Sri Haribhaktivilas—Sripad Bhababandhachchhid das Adhikari B.J. performed the sraddha ceremony of his departed father on the 17th of January at the Calcutta Gaudiya Math in accordance with the procedure laid down in Sri Haribhaktivilas.

Maths associated with Shree Viswa Vaishnava Raja Sabha :

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EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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VOL. XXIX

APRIL 1932, Chaitanya-Era 446

NO. 10.

Reply to Welcome Address

*Lecture delivered by Editor at 6-30 P. M. on the 30. 4. 32. in Reply
to the Address given by the President and members, Janardhana
Prarthana Samajam, Ellore, Madras.*

My friends,

I feel it a great honour that I am received in this place by the devotees of Sri Janardhana Prarthana Samajam, Ellore, so heartily ; but I am not fit for such reception as I am very poor in my devotional activities. You have very kindly mentioned in your address that I am doing great service towards the propagation of devotional activities, but I think, I have done nothing. As you have mentioned in your address that your people and your friends of this place are almost unaware of the

Happy Message, I mean, the Transcendental Message, that has been given to all beings by the Supreme Lord Shree Krishna Chaitanya during His journey in this Andhra-Desha, so to realise and rejuvenate that conception the very felicitious position of devotion requires to be told by me to some extent.

I read a Sloka “ अनर्पितचरीं चिरात्
करुणयाबनोर्णःकलौ समर्पयितुमुन्नतोऽवलरसां
स्वमक्तिश्रियम् । हरिः पुरट्खुन्दरघ्नि कदम्बसन्दीपितः
सदा हृदय कन्दरे स्फुरतु वः शचीनन्दनः ॥ ” from
the writings of our old Acharya, that

Shree Krishna could always wish His devotees to accept Him as the Consort. No souls are restricted to make progress towards the confidential services to the Over-Soul in that capacity if He considers that they can offer, being ever subservient to His Predominated Counter-Whole, that sort of service to Him. So Shree Krishna does never check any sort of confidential services that we in our unconditioned stage are bent upon offering Him. The thing is that, in His other aspects we are barred to offer such services which are not acceptable to Him because we do confine ourselves in alloyed mentality or in mental speculations.

If we give up worshipping with our mental speculations—if our independent souls can have a wider and larger scope—we can easily approach that transcendental Being with all our sincerity. So He does not deny any body, neither does He allow anybody to keep that sort of engagement which is meant for some other Aspects of Him, in as much He is the One Who is ever engrossing our soul. So we should scrutinise most minutely whether we should at all utilise and engage some limbs kept and meant for our personal benefits and some portions of our transcendental body for Godhead! But the real truth is that all our engagements—the whole of our occupation—may be engaged for Shree Krishna, whereas in other Aspects

of Godhead we do not have the rarest fortune of performing all these things in the best way possible.

~~Shree Krishna~~ Chaitanya has not taught us any anthropomorphic idea. Ordinary people might think that they may indulge in this sort of carrying ideas of this world produced by Nature to that Transcendental Realm, but such anthropomorphic ideas are never enjoined or entertained by Shree Krishna Chaitanya. All that we must know is that Godhead is the Full, Complete

Perfect Being and that He should in His Person have no partial and crippled aspects. We must not be thinking that all that we have here in this world with us—all that might be feasible or practicable and ethical here—we should carry along with us to a region where such imperfect acquisitions are not wanted. We have no such ambition.

Shree Krishna Chaitanya told us that self-determination is first of all necessary; otherwise we would be confusing the mind with the soul. Mind is quite different from the Soul. The thing is that mind is the conductor of the physical world. Mind gets the impression of Nature through the medium of senses and through the working of our body, that is through the former's inter-mingling with external things which are made of matter.

• Though we are used to meddle with those things yet when we take theism for our consideration, that is when we enquire what the actual Figure of Godhead is, we find in the Chatusloki Bhagabatam “यावानहं यथा भावो यद्रूपगुण कर्मकः । नथैव तत्त्वविज्ञानमस्तु ते मदनुग्रहात् ॥”

Said the Absolute Fountainhead to Brahma the Creator, “If I am to bestow my mercy to any body, I must expose myself to him fully. Persons who have wrong aspirations and speculations of mind will be debarred from having any unobscured perception of the actual Size, the Figure and the Colour that I have. They will be simply missing Me if I do not confer on them My mercy.” So Shree Krishna Chaitanya has disparaged all mundane thinkers who are busy with high class philosophies or sticking to their mundane ethical principles, as well as those persons who are engaged in their altruistic enterprises.

In substance however we find in our Acharyya's writings—“सिद्धान्ततत्त्वमेवैऽपि श्रीश कृष्णस्वरूपयोः । रसेनोत्कृष्यते कृष्णरूपमेवा रसस्थितिः” ॥ Nobody must be misconstruing that we are talking of a wholly different Object Who is not Ramachandra when we talk of Shree Krishna. By the talk of Shree Krishna we do not mean that we are differentiating Shree Krishna from Shree Ramachandra. Shree Ramachandra and Shree Krishna are not substantially different Objects.

They are identical. But as we find in this perverted region that one man is the father of somebody, the son of somebody, the physician of somebody, similarly in Transcendental Realm also we find manifold Aspects of the same Absolute.

So nobody must be thinking that we are talking of wholly different objects. Vasudeva is the same as Lakshmi Narayana ; Lakshmi-Narayana is identical with Seeta-Rama ; Seeta-Rama is the same as Krishna. We do not make any difference in them. There should not be any dissension, but there cannot be any such temperament in us as to draw distinction between Shree Krishna and Shree Rama save in the planes of respective *Rasas*. We want to appreciate the respective positions of the One Absolute.

We have no ambition to shift our position. But we are to do everything for the confidential services of the Over-Soul ; and this is safe too. We find a particular worship. We do not find that all our activities are engaged hundred percent in Ramachandra. We find that a part of our activities may be kept apart for our selfish personal use here, and some portion of our activities may go to that very Adorable Object. This is not perfectly disinterested. We often find that a man claims himself to be the master of several dependent things here believing thus,—“I have got many

servants' 'I have got a big estate'; 'I have great learning', and so forth. If I am meant to confine myself in a particular Aspect, then it would be rather incompatible to human beings who have nothing to do with the other aspects of the same Object.

We need not keep anything for our engagement beyond the Absolute; otherwise we must pass for some other names than 'Devotees'. For instance, if we serve a horse, we would be called a 'groom', if we treat others with medicine, we would be called a 'Doctor'. These are different denominations we have here. But these designations are meant for individual beings like us, and our engagements are often found to be in different objects other than the Absolute.

Whereas Shree Krishna is the Fountain-head of all these manifestations. Therefore, there must not be any such gross ethical idea that should be crippled or restricted to receive some particular sort of service only. We must not be doing so. We are to approach the Whole Thing, the one Entire Absolute, the very Fountain-head. He is Satchidananda 'Akhil-rasamrita-moorty' and cannot be disliked by any perfectly healthy thought. We should not participate with some other form which may give us self-centred happiness merely. That sort of engagement would be rather detri-

mental to our Final Cause or Ideal. We find that the Fountain-head is possessed of all qualifications with all sorts of aspects; but a particular shape may often be seen in our engagements.

So Shree Krishna Chaitanya has given and shown us the Whole Object. And if we resolve that we are simply to follow Him, we shall then be called higher theists. That theism cannot be restricted and found in a particular aspect only, just as we find in this world.

If we can get rid of all our mental speculations, we would be relieved of this mundane conception of the universe by the help of the medium of Transcendental Words. If we confound them with created words of mundane lexicons we would be erring; because we cannot at a time give out All-pervading Transcendental expressions fully for that. The Transcendental Word, Sound or Concept is identical with that Great Personal Absolute or the Fountainhead.

We would be known to have cultured well in our theistic aspirations for that Fullest Form if the other awful and majestic attributes than All-blissfulness or All-ecstatic Beauty are taken out from that One Integer. So when we approach Shree Krishna we find that all sorts of Aspects are fully in Him and we can offer all sorts of confidential services to Him with our transcendental

and eternal body. We can offer ourselves with all the closest intimacy to Him in all ways.

We must not be thinking that we should restrict ourselves in a particular aspect only, so as to quarrel with somebody dealing with some other school of

thought or philosophy or some other religious controversies, but we must require that the whole-time attention, hundred percent, should be devoted to Him and His Counter-Whole. This is the general outline of the Supreme Lord Shree Krishna Chaitanya's Teachings.

Sree Nityananda and Sree Gaurasundar

THE Madhya-Gaudiya Vaishnava Community are the followers and worshippers of Sree Gaurasundar. They also worship Sree Nityananda. The distinctive tenet of the Teachings of Sree Gaurasundar is to the effect that the worship of the devotee of Sree Krishna is higher than that of Sree Krishna Himself.

This is not a counsel for the worship of man. Sree Gaurasundar is identical with Sree Krishna. Sree Krishna eternally exhibits the Transcendental Pastime of wearing the complexion and grace of His Counter-Whole Sree Radhika in order to taste the mellow quality of His Own Consort-hood. It is not a Role which is put on by the Divinity for the nonce. It is His Eternal Benign Personality identical with His All-Attractive Self. In other words the Supreme Renderer of His Own service is identical with the Supreme Receiver of the same. Sree

Gaurasundar is the Magnanimous Giver of Sree Krishna. Sree Gaurasundar is Magnanimous Krishna. Sree Krishna is unapproachable except by the fullness of serving love. Sree Gaurasundar is the Bestower of that unalloyed love that captures the Heart of Sree Krishna. The Two constitute in an equal and identical measure the Absolute's Own Supreme Self. There is nothing more fundamental than Either. They are One and the Same Person.

If Sree Gaurasundar is worshipped Sree Krishna is necessarily and simultaneously worshipped. And Sree Gaurasundar can be worshipped by all. The worship of Sree Krishna is not possible for the soul in the conditioned state. The worship of Sree Gaurasundar is available even in the conditioned state for the mere asking. Neither attainment nor continuance of the unconditioned state is possible except by the service of Sree Gaurasundar.

In other words those who do not avail of the Magnanimity of Krishna can never obtain His loving service. The worship of Sree Gaursundar, alike in the free and conditioned states, 'as thus a claim on all which is superior even to that of Sree Krishna Himself.

The worship of Sree Gaursundar is attainable by all for the mere asking. But this asking disposition itself is the free gift of Sree Nityananda. There is no cause for the grace of Nityananda. The causeless grace of Nityananda is the cause of the undeserved grace of Sree Gaursundar. Those alone who doubt or are disposed to minimize the Supreme quality of the grace of Nityananda are denied the worship of Sree Gaursundar. Nityananda is the Best-Beloved of Sree Gaursundar. Nityananda is Manifest Form of Sree Gaursundar. Nityananda is the accredited hawker of the Supreme Mercy of Sree Gaursundar. Nityananda calls everyone to the service of Sree Gaursundar. Those who do not respond to the call of Nityananda are doomed to eternal perdition. The only course that is fully open to all souls really desirous of serving Sree Krishna is to seek the worship of Sree Gaursundar under the guidance of Sree Nityananda, Who manifests Himself to all without exception.

The apparently uncalled-for manifestation of Sree Nityananda to the

eclipsed consciousness of man need not be regarded with that contempt which is so lavishly bestowed by empiric thinkers on that form of Elevationism which relies on the pseudo-Scripture for the cheap attainment of worldly felicity. It is no doubt possible for the conditioned soul by means of the resources of his limited reason working on sense experience to attain to temporary freedom from the conditions of limited existence. But if the attainment of liberation from the fetters of the Limiting Energy happens to be installed as the summum bonum of one's empiric activities the goal becomes realisable (?) in the form of the temporary suspension of one's individual existence. In other words the mundane contents may be artificially eliminated from our limited consciousness for a time resulting in a temporary mundane vacuum which is equivalent to the commission of empiric suicide. This consummation, indeed, possesses, at a certain stage of our worldly experience, a strange fascination as offering a respite to our baffled spirit. The so-called progress of our empiric knowledge produces at this stage a destructive recoil from the utter hollowness of its laborious achievements. To honest minds who are privileged to feel this basic undesirability of the mental existence Nihilism in the form of despair of a realisable goal earthly

perfection, suggests itself as the only legitimate consummation of all worldly activity. Scepticism and Agnosticism which are also the offspring of worldly altruism (?), are never more than merely tentative attitudes. Whereas Liberationism is the definite shutting down of the door on the empiric stage. It is the deliberated, convinced and, therefore, mischievous and really fatal, acceptance of the Negation of existence as the result of dis-illusionment coming in the wake of the pursuit of so-called altruistic worldly activity.

Neither worldly Elevationism nor worldly Salvationism, the two alternative planks of Empiricism, can ever lead to any really desirable goal. It is absolutely necessary to reflect on the inevitable result of any course of activity before it can be definitely accepted as beneficial or recommended to others as such. In this world man is, indeed, found to be walking blindfold. He regards himself quite fortunate if he can secure any tiny morsel of enjoyment or avoid the painful consequences of the indulgence of his apparently natural aptitudes. But this is far too short-sighted. It is beside the point to plead inevitability by past experience for being reconciled to such a fearful lot. The iron barrier of all the empiric conventions need not make us be in love with the chains of eternal slavery. It should not prevent us from being

eager for the attainment of our natural state of unalloyed eternal felicity which is the message of Sree Nityananda.

The revealed Scriptures tell us of the method by which we can get rid of the snares of both worldly Elevationism and worldly Salvationism. They point out the sure and fearful consequences of the pursuit of either earthly course. But their warning goes unheeded so long as a person continues to cherish altruistic really malicious, worldly pursuits. Nay the warnings themselves are apt to be misunderstood as encouragements. There are pedantic schools who have set themselves to the task, which is so congenial to the worldly disposition, of proving Scriptural sanction for those worldly activities. This has given rise to the Elevationist and Salvationist interpretations of the Scriptures.

Even for a person who is sincerely desirous of not deceiving himself and others in this most important of all affairs of humanity the Scriptures themselves do not supply any real standing ground. He is sure to misunderstand them, or not to understand them at all, if he tries to find out their meaning by his own unaided limited intellect. It is, however, only to such enquirers that Sree Nityananda manifests Himself of His own accord. Sree Nityananda is at once recognised as the only Transcendental Teacher. The Scriptures

themselves tell us that it is never possible to understand the real meaning of the Word of God without the Help of the bonafide Teacher or Sree Guru.

Sree Nityananda is the Manifest Form of Sree Gaursundar. He is the serving facsimile of Godhead Himself. There is an Order of Divinities. The Unity of the Divinity does not mean that He has not Infinity of Real Substantive Forms. All the Forms of the Divinity are Distinctive Divine Persons. They have distinctive Natures and Activities. Sree Nityananda is the Manifestive Form of the Absolute. Sree Gaursundar is, no doubt, the Only Teacher of all persons. But the Teaching of Sree Gaursundar is made available to the tiny intellect of man by the Grace of His Manifestive Form Sree Nityananda. To deny the Function of Godhead as Teacher. Such denial is tantamount to the assertion that Sree Gaursundar should have no function in the matter of manifesting Himself. It would leave our puppy brain to its own undiluted sophistries which is so dear to the heart of the empiricist.

Therefore the Scriptures have put the worship of Sree Guru above that of Godhead Himself. Sree Guru is no other than the Manifestation of Sree

Nityananda. The Manifestive Function of Godhead need not be opposed by any person who is really desirous of receiving enlightenment from Above. There are no doubt any number of pseudo-gurus in this realm of the Deluding Energy. It is no one's business to fall into the clutches of these rascals. Neither is it anybody's business not to seek the Help of the bonafide Teacher of the Scriptures. The bonafide Teacher is the Manifestation of Sree Nityananda Himself. Sree Guru is the Divinity Himself in His Eternal Role as the only Teacher of all souls. Numerical reference has an absolutely wholesome significance in the Absolute Personality.

Sree Nityananda eternally manifests Himself to all persons as the Teacher enthroned in every heart. Those who learn to pay proper attention to Him in due course find Him everywhere. Sree Guru who initiates us into the meaning of the Scriptures and the Gurus who teach us during the period of novitiate are realised as the associated counter-whole and counterparts of Sree Nityananda. Therefore do the Madhva Gaudiya Vaishnavas, in strict pursuance of the Scriptural injunctions, regard the worship of Sree Nityananda, represented fully by the initiating Guru, as superior to even that of Sree Gaursundar Himself.

Shree Vyas-Puja Homage

At the Lotus Feet of His Divine Grace Paramahansa Paribrajacharyya (108)

**Shree Bhakti Siddhanta Saraswati Goswami on the occasion of the 58th
Anniversary of His most Auspicious Advent**

Our Most Affectionate Divine Master,

On the occasion of this 58th Anniversary of Your Advent into this world, we beg most humbly to lay at Your Divine Feet this humble offering of our heart's pure devotion. May our affectionate Divine Master out of His infinite mercy vouchsafe to overlook its inadequacies and imperfections and be pleased to accept it.

Most Revered Prabhupada,

What we owe to You we can only know and express by Your Divine Grace and through submission at Your Divine Feet. The greatest of mercies that You have vouchsafed to us has been this that You have taught us to submit to Your Divine Feet, which have bound us to them notwithstanding our wrong aptitude to run away.

Divine Teacher of the Absolute Truth.

• You are the only preacher of the religion of unconditional service to the Transcendental Personality of Godhead in this age of contentions. You are the sole propounder of real theism in this age of almost universal atheism often masked under the profession

of various selfish and worldly aspirations. By Your teachings, practice and special inimitable characteristics, You have unmistakably demonstrated that You are the real Acharyya worth the name, markedly distinguished from others who have adopted this name as a profession.

Divine Teacher of Unalloyed Devotion,

You have discarded in the most uncompromising repudiations all unethical and unscriptural conducts, and taught us that unalloyed devotion to the Personal Absolute should be totally devoid and destitute of every form nay, of even the slightest tinge of worldliness. You have denounced most emphatically the deeds of the seekers of transitory fruits from their order-suppliers, we mean, obscured deluding aspects of the Absolute, who appear to be altruistic, and as such, fruitive acts with a bartering spirit more than often lead even the so-called theistic but really less cautious and scrutinising people astray.

You yield to none in denouncing in the most scathing and unequivocal terms the cult and doctrine of indolence

or negation of unity and diversity as well as that Impersonalist school of thought which totally denies all-harmonious activities or manifestations even in the Transcendental Realm of the Personal Absolute.

Affectionate Divine Guide.

You have thus graciously protected, are protecting and will protect us, fallen souls, from those pseudo-benefactors of humanity by Your clearest warning and signalling against the most treacherous pitfalls of their deluding ideas, thoughts, activities and writings. You have thereby shown the distinctive characteristics of the real Acharyyaship of Theism in all its phases and stages.

Not only this, but by Your discourses, sermons and manifold activities You have further impressed, on every sincere seeker after the Absolute Truth, the Positive Personality of the Absolute. You have placed before us, as the true and highest conception of our final Goal, the Entire and Full Aspect of Theism, targeted in the Personality of the Ever-Existent, All-Intelligent and All-Blissful—the All-Charming, All-Mellifluent Shree Krishna, the Son of Nanda-Yashoda of Braja, Who eternally shines in His All-Beautiful, All-Attractive Figure in Brindaban, subduing His Over-powering, Awe-striking, Majestic Magnitude and Prowess in His Person of Shree Narayana. He is the One Predominating Enjoyer of all

sentient and insentient entities in the fullest æsthetic aspect.

Divine Messenger of the Absolute Truth,

You have further taught us that Shree Krishna in His Entire Form can and does come to us, feeble, fallen and fettered souls, in symbolic shapes as His innumerable Names, Words or Concepts, Who are certainly and unchallengeably indissociable from and identical with His Transcendental Figure. You are, at present, the unique Messenger of this singular message, appearing in the same line of succession from the Supreme Lord Shree Krishna Chaitanya Who graciously disseminate this Truth while traversing the South about 420 years ago. None can be competent enough to give Him away save and except Himself or His Predominated Counter-Whole. You are not satisfied with any lip-deed proposition of partial service. You urge every one to open, without the least reservation, his full receptive faculty for receiving this Full Gift. And you have never failed to bestow this Unique Gift, viz., the Name of the All-love Shree Krishna to all without any distinction whatsoever.

Most Revered Guide and Preceptor,

You have explained that this world of three dimensions is a perverted reflection of the Realm of the Absolute and that it is a prison-house of correction for those disloyal souls who have

abused or misused their innate free will or independence by posing themselves as vain imitators of Shree Krishna in enjoying with all their senses *Maya*, that has transformed herself into the objects of this mundane manifestations. Shree Krishna, therefore, conceals Himself before their sensuous perception and they find only His dissociating and deluding potency *Maya*, that eclipses Krishna's Transcendental Entity from their angular vision and imprisons them with two garbs of a prisoner, viz., the body and the mind, which always meddle with mundane manifestations of phenomenal and noumenal Nature.

Most Beloved of the Personal Absolute,

The prominent characteristic of Your theistic enterprises lies in this that, no matter how foolishly arrogant or intoxicated with the pride of empiric knowledge people may be, You effectively try to correct and redeem these fallen souls and restore them to their Eternal Original Home—the Realm of the Absolute. The Supreme Lord Shree Krishna Chaitanya, being Himself identical with Shree Krishna, has showed us the Royal Road how to love and serve best the Supreme Autocrat, remaining in this life and world even. The Supreme Lord with His Transcendental Personality, Attributes, Paraphernalia of Dependents and Pastimes out of His causeless mercy reveals

Himself in His identical Names, Words or Concepts through the lips of His best Beloved to all His earnest, sincere and fully submissive hearers, viz., disciples. The Name gradually reveals and blossoms into His identical Figure, Attributes, Paraphernalia and Pastimes.

Most Merciful Revealer of Shree Krishna Nama,

You have for this purpose inculcated that the constant cultivation of Shree Krishna Nama with all His Predominated Dependents through ears and tongues is the only Means and Hope for a fallen soul who places his whole-hearted, all-time and unconditional service at the disposal of the Transcendental Courier of that Message. You have thrust these truths home into the hearts of all earnest and sincere seekers of the Absolute Truth by Your lip and life. By rightly following the cream of all the Vedas Shreemad Bhagabatam and the Embodiment of Bhagabatam—Shree Krishna Chaitanya and His Most Beloved Associates headed by Shree Rupa Goswami—You have taught us the Vedic Truth that every soul or entity undergoing sentences of penalty in this perverted prison-cell, is, in his unalloyed substance, an eternal servant of the Predominated Dependent of the Supreme Lord Shree Krishna, and in order to be reinstated in his original abode and position, he should incessantly

and constantly chant and utter the Names or Words of the Supreme Lord Shree Krishna; this should be the central leading idea and guiding principle which must urge and actuate all his theistic enterprises and activities in this life and life after.

Most Revered Bestower of the Unalloyed Service of Shree Gaura Krishna.

More than this, since You have begun to carry on Your propagation work less than two decades ago, You have, in this world of idealistic theories controversy and challenge, translated with signal success Your theistic thought in numerous ways. Most humbly to refer to a few, among a legion of others—

(1) You have started purely theistic periodicals—a daily, a weekly, a fortnightly and a monthly, as organs of the Transcendental Message from the Absolute Realm in different languages in different centres and provinces of India which promise soon to spread throughout the world and to bring home both to the cultured and the uncultured irrespective of caste, sex or colour the absolute necessity of leading the purely theistic life of a *Krishna*.

(2) You have established Maths with residential preaching institutions, inhabited by hundreds of wholly dedicated and highly educated persons, pure in thoughts, words, and deeds ever willing to sacrifice themselves at the

altar of the propagation of the Ever-beneficial Absolute Truth, for imparting and dis-seminating theistic education in all its aspects and stages to elementary as well as advanced students, and arranged to hold periodical celebrations therein, and theistic exhibitions—a revolution in the annals of theistic enterprises of propagation—in order to afford to sincere seekers a unique opportunity to come in contact with and grasp properly the esoteric super-excellent art, science and literature of their Eternal Transcendental Home.

(3) You have restored to the cognisance of lovers of theism, to their great delight, the specified but forgotten places sanctified by the Advent and Activities of the Supreme Lord and His associate Devotees by holding annually circumambulation ceremonies round these sanctified places.

(4) You have established printing houses whence You have arranged for cheap publications of theistic *Shastras* so as to bring them within easy reach of one and all, thereby disseminating broadcast the real unchallengeable cogent imports and purports of the generally inaccessible and impenetrable *Shruties* that reveal themselves in hearts, full of unalloyed devotion to the Acharyya.

(5) You are commemorating the Divine Footsteps of the Supreme Lord Shree Krishna Chaitanya Who flooded the whole country with waves of

unalloyed æsthetic Loving service to the Autocratic All-love as is rendered by His Predominated Associate Counter-whole, by establishing His Divine Foot-prints in different specified parts of both Northern and Southern India after You have personally traversed them. By this, You have taught us to have our minds transformed into unadulterated and transcendental pedestals of the Divine Footprints of the Supreme Absolute—His Eternal Abode of Freedom—so that, the Autocratic All-love can most freely and wilfully move and manipulate us according to His Sweet Will. This is the Highest Goal and *summum bonum* of all human souls.

(6) Last but not the least is Your truly practical interpretation of unalloyed *Varnashrama Dharma*. Hitherto all other theistic and even non-theistic teachers, though professing to base their cults on the *Veda* have confined themselves to *Varnashrama Dharma* as their means. It is the Supreme Lord Shree Krishna Chaitanya and His Acknowledged Most Beloved Associates like You Who have exhorted most emphatically all people of this world, irrespective of caste, colour or clime, to follow the real underlying esoteric spirit and interpretations *Shreemad Bhagabatam* that have shown unequivocally the pre-eminence, supremacy and super-excellence of *Paramhansa Dharma* which is innate, intrinsic

and essential in all beings, irrespective of sex, caste or colour, both animate or inanimate. The unalloyed *Varnashrama Dharma*, that is subjugated by and subservient to *Paramhansa Dharma*, as propounded by *Shreemad Bhagabatam* is the only divine institution which when followed scrupulously, has solved, is still solving and will solve most conclusively many an intricate puzzling problem or dilemma regarding religion, ethics and society of mankind and which promises undoubtedly to usher in an era of Ever Blissful Harmony and Concord here, after extirpating disruptive discord from the face of the Earth. Further, we have had the rarest fortune of listening from Your Divine Lips that Krishna-Nama alone is the constant companion and object of incessant culture of all *Paramhansas*. As all souls, when fully awakened, are *Paramhansas*, so no soul is debarred from an access to or acceptance by Krishna-Nama, the Symbolised Form of the Supreme Autocrat

Most Revered Representative and Acknowledged Successor of Shree Vyasdeva,

The One singular characteristic feature in Your writings and speeches is that no reader or hearer can, notwithstanding his pedantic erudition and strenuous efforts, misconstrue, misinterpret or mould the unequivocal and ultra-cautious words and sentences in them; so much so, that he must either

accept the import and purport which You spare no pains to hammer and drive home to Your readers and hearers with unfailing energy and unflinching zeal, or be totally callous to them. There could not be any alternative or midway;—it is not an exaggeration in the least as we all know it.

Most Revered Messenger of the Absolute Truth.

In these ways, to name only a few of the special features of Your Lip and Life, You have most glaringly showed and taught us, Your incompetent disciples, how to devote hundred per cent. whole-time service to the Predominating All-Beautiful Autoerat and His Predominated Best-beloved Counter-Whole in both reverential and confidential palatable moods.

Best Beloved of Shree Gaura-Sundara.

In offering this humble homage at Your Divine Lotus-Feet, we thought

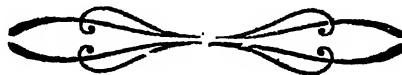
we could do nothing more congenial to beloved devotees of the Supreme Absolute Shree Gaura-Krishna than describe Your acts of mercy by Your Grace alone. It is not our intention to try to please any one else in this matter. We make our prostrated obeisances to the Divine Lotus-Feet of Shree Gurudeva Who is most graciously pleased to open our eyes, sealed with the impenetrable gloom of utter ignorance or Nesisence, by the ever-beneficial spikes of the collyrium of Transcendental Unalloyed Knowledge of the Personal Absolute and lay ourselves wholly and completely at Your Divine Feet to be engaged and employed in the way that is pleasing and suitable to You for the furtherance of the Sweet Will of Shree Gaura-Krishna.

Your Divine Grace's most humble
and eternal servants,

CATHEDRAL.

The 26th February, 1932.

The Members of Madras Gaudiya Math.



A Review

'Shree Bhashyam' translated into English by Dewan Bahadur V. K. Ramanujachari Vols I, II & III. 8vo. pp. 1-LXX. 1-930 & 1-224.

To be had of the author, Kumbhkonnum, Madras.

WE have on our table three handy volumes of "Shree Bhashyam" translated into English by Dewan Bahadur V. K. Ramanujachari. The whole is priced at Rs 10/8/- for bound cover and Rs 11/- for full calico. Lovers of theistic learning—readers who have got a theistic inclination as distinguished from speculative champions of mundane intellectualism can very well afford this small sum for decorating the shelves of their Library. The present edition is commendable to the readers for its nice diction as well as for its beautiful get up.

The not-easy style of the famous author of Shree Bhashyam of Brahma Sutras has been made easy as far as possible as the translator has spared no pains for his readers by supplying necessary notes where-ever they are needed. The third volume is a supplement furnishing the English translations of the Texts culled in the body; while the first volume covers the first chapter and the second volume the three subsequent chapters of the Shree Bhashyam. The translator has isolated some portion of his elaborate explana-

tions to a different book in order to give relief to his readers while dealing with stiffer problems. Though Bodhayana, Dramirha and other commentators attempted to place their respective views in the minds of theistic community of old, such treatises are rarely available due to energetic exploitations of the writings of impersonalists. Shree Ramanuja at the instigation of his former preceptor Shree Yamunachari, penned his views in the theistic line in his "Shree Bhashyam".

The primary attempts of establishing theism in this materialistic Age should have a welcoming seat in the hearts of all lovers of true theism who should not be carried away by the nude but apparently inviting feats of monism. The intransigence offered by the apathetic researches prove, in find, hard fetters to the easy-going impersonalism of the soft-hearted henotheists who are apt to carry on their Zoo-morphic or Anthropomorphic sensuous endeavours sniting the mundane mentality of busy onlookers of sensuous conceptions.

The pedantic scholars of vague impersonalism as well as those counting

upon inductive rationalistic tendency based on mundane manifestations, will have an unforeseen opportunity to go through these pages, if they can set themselves free from participating in their respective provinces. As a true realist, as a sincere following of the transcendental realists—we have every hope that a perusal of these pages of Shree Bhashyam can easily persuade the drooping mentality of the so-called intelligentia to submit to theistic devotion. The rationalistic and theistic arguments of the author of Shree Bhashyam that can dispel the foggy observations of the recalcitrants, though having seeming features of mundane conceptions that always impede the course of sojourners of the phenomenal sphere, will always be a relishing sauce to theistic thoughts. So we owe much to the renowned author of Shree Bhashyam in furnishing a lot of informations which contradict the short-sighted views of so-called rationalists.

The Gaudiya Commentary which goes by the name of Shree Govinda Bhashyam of the Aphorisms of Vadarayana is the latest exposition of all anti-theistic speculations and can be regarded as a very good supplement to Shree Bhashyam. And therein many oppositions have been met by the extraordinarily brilliant theistic genius of Srimad Baladeva Vidyabhusan. The late Major B. D. Bose of Allahabad

has already furnished the theistic society with an English rendering of the same from the Panini Office. The specially characteristic exposition of Shree Govinda Bhashyam is known briefly as the famous Achintya-Bheda-bheda interpretation, instead of being included in the phase of Distinctive Monism only. On the other hand, the author not only included all healthy arguments of different theistic communities in his Govinda Bhashyam but has also suitably classified them with a clearer view of devotion, besides amply amplifying them from the writings of the Great Master Sreemad Jiva Goswami of our Gaudiya school.

The real scope of the Vedanta has been briefly summed up in nine Prameyas (प्रमेय) through the undeviated appreciation of its singular position by Pramana (प्रमाण).

The Personality of Godhead is identical with the Transcendental Word. Impersonified connotations could never denote the full scope of denotation of the Absolute Personality. Though classed as an imperfect or partial phase of the Personal Integer yet this abstract neuter-phase would necessarily come under the category of the Full Personality of Godhead. He is All-potent. He has All-pervading and unceasingly manifestive blissful Existence. The subservient atomic potency of the Spiritual Existence is

liable to be captivated by an overwhelming divergent potency that can operate on the infinitesimal ancillary part of His Sentient Energy. But though individual transcendent potencies only can sever connection with the rigorous capture of His Divergent Energy, they have originally proved to dislocate themselves from the Integer by bearing different transitory wrappers produced by that Captivating Divergent Energy. The transcendental message alone, through unfettered preceptors and savants acknowledged to be His Own, can recover the health of

fallen diseased souls by effecting their liberation from impediments of Nature. The transcendental and mundane manifestive aspects as well as all entities are inherent in the Absolute Integer with their co-operating and differentiating phases. Unalloyed devotion to the Personality of Godhead will bring all souls here to the Absolute Integer Who is Incessantly Blissful, Who is All-Knowledge and Who is Ever-Existing to Whom uninterrupted service can be offered by unalloyed souls in order to develop eternal, all-knowing and transcendental enthiasm.

Sree Vyasa-Puja Homage TELEGRAM

On this day of Your Advent to this world, we beg to tender our hearty homage to Your Divine Feet. Though our frail bodies remain far away our hearts cling close to Your Divine Feet. You from a distance only augment our yearning and we feel Your influence everywhere and perceive Your presence in all our senses and our souls are drinking deep the sweet ambrosia of Your Lotus Feet.

Blessed is the Sun that dawned such a day on earth offering opportunity to us for having You, our Eternal Master, nearest and dearest Lord.

You have graciously appeared on this earth to reclaim Your own servants and for the deliverance of all fallen souls. Rightly You have shewn devotion to be the highest, to be the sublimest of all forms of Sadhana ever known to mankind. To undeceive the frail humanity You have exposed all forms of pseudo-religions in their true colours, by boldly offering a comparative estimate of different kinds of religion in vogue.

The unerring principles of theism have always been Your standard in such

comparative study. You have upheld the banner of full-fledged theism by demonstrating the personality of Krishna as propagated by Lord Sree Krishna Chaitanya. You have established the Absolute autocracy of the Paramount Lord Krishna Who is the Sole Enjoyer of the jeevas and everything of the phenomenal universe being mere objects of His enjoyment.

On a perfect analysis You have shown the distinction between body, mind and soul. You have taught body and mind to be the two perishable gross and subtle coverings of the essential part, the soul which is the separated part of Krishna and is thus eternal in nature, his real function being the eternal service of Krishna. Being infinitesimal in form is capable of being engrossed by Maya but still deliverable by Bhakti alone. It is Your Divine Grace Who has expounded to us that Krishna-prem is the only summum bonum of life.

Shastric tenets seeming only as extraneous maxims so long proved meaningless but now they have been actually realised by Your living example; so You are the great Acharyya that India needed ere long.

We envy Dravida, today glorified with Your august presence. Dravida long being the sheltering home of Sanatan Shastras will find in You the real fulfilment of their time-honoured

Vedic culture. We thank the South for withstanding foreign influence of reckless living in hedonistic pursuit of what is now-a-days termed as life daubed with the name of civilization. Will they not know that You are in their midst as the embodied epitome of the ancient learning and Sadhana which have kept their life and culture so long intact. The South has been fertilised by streams of Satwata Sampradayas under the lead of four Acharyyas and is now surely fit for receiving and utilising Your sublime message and thereby the people of South will fulfil their Sadhana of ages.

We were aggrieved to see the atmosphere of the South for sometime vitiated by the prevalence of material eclecticism of some pseudo-Sampradaya getting hold of the simple-minded but now the atmosphere seems to have been purified by Your presence and the people of the South will now appreciate Your message and be able to discriminate between that modern mushroom religion and the Vedic Sanatan Dharma.

Your Divine magic touch has turned the distant Southerners; today our kith and kin and we further hope to embrace the whole of the world in no time as our brothers through the Divine touch of Your Grace. We all wholeheartedly bow to Thee and are glad to congratulate the fortunate people of the South for worshipping You there today.

Father, we ~~are~~ at very moment reminded of that departed one, our most beloved Jagabandhu who so earnestly wished to celebrate Thy Puja in this Math last year but who, to our great sorrow, was snatched away from

our midst in the dead of night before it could be done. As the ever-ready fulfiller of the wishes of Thy devoted ones may we not expect to carry out his hearts sacred longings next year in this Temple made by him of hallowed memory.

Calcutta,
26-2-32

Kunja Behari Vidyabhusan
On Behalf of GAUDIYA MATH devotees.

All Glory to the Divine Master and the Supreme Lord Sree Gauranga

Sree Vyasa Puja Humble Homage

Your Divine Grace.

1. First of all we bow down our head and prostrate ourselves to your Divine Lotus feet.

2. We have come here this evening to worship Your Holy Feet by offering our heartfelt gratitude and showing our deep regard and love for Your Divine Grace.

3. Steeped in the gloom of ignorance (Avidya) we do not know how to worship Your Lotus Feet. We are ashamed of our ineptitude. Our Empiric knowledge is an anathema too foul to enable us to approach Your Divine Lotus Feet. The education we have received in the Universities is absolutely divorced from religion—the baneful effect of which is now being experienced by the authorities in the Godless spirit

and don't care attitude of the young alumni placed in charge of their alma mater.

4. To redeem ourselves from this dreadful chasm of Nescience and enlighten us with the true knowledge of relationship between Godhead and ourselves Your Divine Grace has, out of Your Divine altruistic nature, established the Thukur Bhakti-Venode Institute at Sreedham Mayapur, Dist. Nadia, after the holy name of Thakur Bhakti-Vinode—the pioneer of Vaishnavism—or Bhagabat Dharma of pristine glory—during whose life time a new era of unalloyed devotion dawned upon the horizon of the Vaishnava world.

5. Thakur Bhakti-Venode Institute has been located at Sreedham Mayapur, Old Nabadwip the then Oxford of

Bengal— the Birthplace of Sri Chaitanya Mahaprabhu—to inculcate His teachings among all young learners without distinction of caste, creed or colour. The Institute is, therefore, unique in its kind as it imparts University education based on ethical and theistic principles the two main pivots upon which the foundation of the Institute hinges.

6. Your Divine Grace is the Greatest of the modern teachers of the world, in the sense that the education imparted by Your Gracious Self in the forty preaching centres in different parts of the country of which Sree Chaitanya Math stands in the fore-front has an unalloyed grounding in pure Theism and morals.

7. Our life is an unending series of forgetfulness, a series of inert inertia leading us to the merry-go-round (Nagordola) of weal and woe, births and rebirths, heaven and hell and so forth. But Your Divine Grace has rescued us from this vortex of endless metamorphosis by infusing in us the fostering and invigorating influence of Your soul-stirring teachings, as depicted in the "Shikshastakam" of Lord Chaitanya, the ever blissful Sree Krishna Sankirtanam, the very life of goddess Learning, the main prop and pillar of all Theism, in their true aspect.

8. Your Divine Grace,

We are sojourners in this foreign land always hankering after the four-

fold mirage of piety, wealth, lust and salvation with which we have been deluded, from time immemorial, to this doleful tantalisation. But Your Divine Grace, out of compassion for fallen creatures like ourselves, has appeared before us to deliver us from this four-fold enigma of self-deception by presenting before our soul's eye the ever-Blissful Region wherein is manifested the jubilant pastimes of the All-Beautiful, All-Loving, All-Attracting Lord Krishna with all His paraphernalia.

9. Your Divine Grace.

We have now fallen under the clutches of Kali Yuga, the era of self-sufficiency and hypocrisy, gambling and carousing, debauchery and butchery, greed of emoluments, false name and fame, though instances of Hiranyakashipu, demon Ravana and Kansa, Jarasandha and Durjodhana are not rare amongst us. But Your Divine Grace has redeemed us from the terrible grips of those demoniac characters by conferring upon us an ever-ready self-luminous Spiritual Search-light with which we can foresee those hydra-headed gorgons in human forms, lurking under cover of green grass outside with a hideous mouth wide-open inside, ready to swallow us.

10. Your Divine Grace is one of the Greatest Exponents of Vedanta as taught and promulgated by Lord Chaitanya through-out the length and

breadth of the country some four hundred years ago. Your age is therefore an age of regeneration of Transcendental Truths as expounded in the Vedas and Upanishads, the Geeta and the Bhagabatam.

11. Your Divine Grace has taught

All-Embracing undisputed principles of the Bhagabatam, the only Book Divine that will ever remain enshrined with all His glory in the hearts of genuine Vaishnavas when all the works of the world are doomed to destruction.

12. Your Divine Grace has taught us this simple truth that every individual soul is an atomic part and parcel of the All-pervading Universal Soul simultaneously distinct and non-distinct a fact which is incomprehensible to human reasoning and is, therefore, a living Chaitanya Math wherein dwells the Supreme Lord Sree Chaitanya and His Associated Manifestive Counter-Whole, Sree Gurudeva identical with Nityananda.

13. Your Divine Grace has taught us this fundamental principle that unless and until a devotee approaches with submissive spirit, honest enquiry and explicit obedience to the Holy feet of Nityananda, now appeared before us as the only World-Teacher, he is debarred from attaining to the Lotus Feet of Lord Sree Chitanya, the combined Embodiment of the Predominating and the Predominated Moities of

the Absolute. Your Divine Grace is, therefore, the living Manifestation of Sree Chaitanya-Bani the Gospel of Absolute Truth Who, when enters into our listening ears, dispels the gloom of age-long ignorance (Avidya) from our heart and makes it the bower of juvenile Pastimes of the Spiritual Despot of Brindaban.

14. Every Logos emanating from Your Divine Lips is a source of perennial enthiasm and represents a Spiritual Kaleidoscope which, when seen through our soul's eye, produces, at every turn, a panorama of endless variety of Beautiful Images harmonisingly dancing in beautiful circles round the Central Figure of Love, Truth and Beauty.

15. Your Transcendental discourses drop manna and serve as a panacea for all secular diseases, specially the three fold miseries (Tapas) with which wise-acres of the world are generally afflicted. Your *Harikirtana*, like the self-effulgent Sun, always emits the light of true devotion to your followers eliminating thereby the darkness of mental turpitude arising from Karma, Yoga and Jnana.

16. Your Divine Grace,

We have been terribly suffering from the ulcerous diseases of Elevation and Salvation, the septic co-effects of our Empiric Knowledge But Your sharp penetrating Shastric reasonings,

like a successful surgical operation, while cutting to the quick, are, though bitter and painful at the outset, yet soothing and pacifying in the long run.

17. Your Divine Grace is the Namacharyya of the Modern age. You have, by Your ennobling influences of ambrosial Sree Krishna Kirtan, established the super-excellent utility of Nama-Sankirtana as distinguished from the Twilight-Nama (Namavas) and the obscured-Nama (Nama-paradha). The obscurity vanishes as soon as the twilig (Aurora) appears in the eastern horizon and the twilight disappears as soon as the Sun of Holy Name is reflected and becomes visible in our unobstructed enlightened retina.

18. Your Divine Grace has conferred upon us the greatest boon of the true knowledge of the Nama (identical with the Personality of Godhead), the Dhama (the spiritual Blissful Abode) and the Kama (unalloyed burning desire for the gratification of the spiritual Senses of Lord Krishna), a boon which cannot be achieved unless and until one surrenders himself completely at Your Divine Lotus Feet. True Knowledge, by Your Divine Grace, grows in the awakened soul on the Transcendental Soil. But if, on the contrary, we assume ourselves to lord it over the Deluding Energy of the Lord (Maya),

on the score of our empiric knowledge, we are at once enthralled by her three-fold gunas and identify ourselves with the fictitious name, fictitious region and fictitious mundane affinity forgetting our real name, real abode and real desire to serve the Absolute Reality. But Your Divine Grace by your incessant Sree-Krishna-Sankirtana has stemmed the tide of this whirlpool of misty illusion and steered clear our vessel of human life to the Spiritual Haven of Nama, Dhama and Kama, saving it from being foundered on the rocks of Scylla (self-aggrandisement) and the whirlpools of Charibdys (self-annihilation). Strict adherence to the proper and godly use of everything in the spirit of worldly artless detachment (Yukta-vairagya) and strict avoidance of pseudo-asceticism (Falgu vairagya) are the safe-guards vouchsafed by Your Divine Grace with which Your devotees safely keep themselves aloof from the contaminating influence of the simulators.

20. United we stand and divided we fall. Your Divine Grace has taught us this fundamental principle that spiritual separation enhances the bond of spiritual union. But this bond of union cannot be attained so long as we are couped up within the four walls of three-dimensions. All efforts, however great, to achieve this end, dwindle into "insignificance when they are translated

into action. Just as a circle is imperfect without a centre, myriads of cyphers carry no value without the initial integer one, so when the Central Figure of All-Love, All-Intelligence and All-Bliss, the One without a second is ignored, all our attempts, in any sphere of life, become null and void. But the super-excellence of Your Divine Grace's sublime teachings has always served as a stimulant to target all our activities to the gratification of the spiritual Senses of Krishna, the Lord of Brindaban, which alone can give us Krishna-Prema, the summum bonum of our human existence. Your Divine words teach us that the slightest deflection from the Central Figure of Love, Beauty and Truth will surely end in moral leprosy, chaotic disorder and disruptive destruction and that sincere service rendered by a devotee with whatever he possesses, his body, mind, word, wealth and soul towards the gratification of the Supreme Lord will surely stand him in good stead in this life and hereafter.

21. The education, therefore, according to Your Divine Grace, aims at not embellishing ourselves with the University distinction of Doctorates and P.R.S.'s the be-all and end-all of our existence but at awakening our now-lying-dormant inner-self to the loving service of the Supreme Lord and His devotees under the proper guidance of a self-realised

soul who is Gurudeva or Representative of the Supreme Lord. Your Divine Grace has taught us also that he who has implicit faith in and abiding obedience towards Gurudeva and the Supreme Lord as well, which is the same thing, is in tune of all Inspired Truths revealed in Vedas.

22. Your Divine Grace has enlightened us in regard to the fundamental principles of the Vedas, the three, distinct aspects of the Absolute Truth namely (1) the Knowledge of Relationship that exists between God-head and ourselves, (2) of Means i.e. the unalloyed devotion of nine different methods of which the Holy Nama-Sankirtana stands foremost and lastly (3) of the Needs i.e. the Love of Krishna, the Final Beatitude.

23. In the days of yore the geocentric notion of earth was subverted by the heliocentric. Similarly, the magnetic influence of your sublime and powerful teachings has totally upset the geocentric thoughts of the following 'Isms' namely, (1) Psilanthropism (2) Anthropomorphism (3) Apotheosism (4) Henotheism (5) Cathonitheism (6) Buddhism (7) Pantheism (8) Agnosticisim (9) Scepticism, (in other words Atheism) the illegitimate offspring of Godless Empiricism and established the heliocentric Truth of Theism embodying the natural aptitude of our unadulterated inner-self. Thus it may be truly said that

the speculations of Benares School have sustained a crushing defeat at the hands of Your Divine Grace by the establishment of the true principles of Naimisharanya or Bhagabat School. The publications of Scriptural Texts in different languages under Your Divine Editorship, the elucidation of Gaudiya-Vashya by Your Divine Grace of those Shastrie Literatures, the Periodicals and Journals published in different languages, the preaching-centres established in different parts of the country from where self-realised souls, under Your Divine Guidance, preach the doctrine of Universal Love, establishment of the Divine-Foot-prints of the Lotus Feet of Lord Chaitanya in various parts of the country, bear ample testimony to the fact mentioned above.

24. Your Divine Grace has also enlightened us with an analytical genesis of Theism and Empiricism. From the former spring up, in proportion to the Spiritual development of soul's realisation of God, the four-fold worship of (1) the One All pervading-Universal Vashudeva (2) Lakshmi-Narayana (3) Sita-Rama and finally culminating in (4) Radha-Krishna in Brindabana. From the latter sprang up the gradual four fold off-shoots of (1) Atheism, (2) Scepticism, (3) Agnosticism and (4) Pantheism. Your Divine Grace has re-established and revived the time-honoured systems of

Varna and Ashrama, long in a moribund state, on the basis of pure Theistic principles as depicted in the Geeta and the Bhagabatam. One versed in the knowledge of Brahman, the Effulgent Aspect of the Deity, is a Brahmana. A Brahmana who attains to the worship of Vishnu, the Supreme Lord of the Universe, at all times, under all circumstances, is a Vaishnava, be he a caste-Brahmin or Pariah, or pass himself off as a Brahmachari, a Grihastha, a Hindu, a Muhammadan, or a Christian, or whatever caste or community he may belong to.

25. The sands on the sea-beach, the stars on the Milky-way and the ripples of the Ocean can be counted but the Divine attributes of Your Divine Nature can hardly be estimated by the limited knowledge of poor creatures like ourselves. Fallible as we are, we are always deeply engrossed with our mental speculations and hallucinative ideas. Under these handicaps we know not Who Your Divine Grace is and with what inner motive Your Divinity has come down to tread upon this terrafirma. Nobody can know Your Divinity unless Your Divinity manifests Himself to him. Nobody can chant any thing in praise of your Divinity, unless Your Divinity gives him power to do so. Your Grace reveals Himself to him whom Your Divinity pleases to be revealed to. Unless your Divinity reveal

Himself in the purified heart, it is impossible for a devotee to realise God-head. The Supreme Lord, therefore, reveals Himself through Your Divinity to the devotee in his unalloyed existence, as the Associated Counter-Whole of the Predominating Integer.

26. Like dwarfs aspiring after the moon we have tried to give vent to our feelings of Love and Reverence for Your Divine Grace and we know not whether they are eligible to touch Your Holy Lotus Feet. But knowing fully well that Your heart is too full of the milk of Divine kindness to overlook fallen creature like ourselves, we have ventured to approach Your Divine Lotus Feet on this auspicious moment with this humble prayer of our hearts.

27. May Your Divine Grace graciously accept this humble homage of our loyal hearts. May Your Divine Grace dwell in the inmost recesses of our hearts and bless us to obey Your Divine Command under all circumstances and teach us from within that we may learn to devote all our energies and activities to the loving service of the Supreme Lord Sri Krishna and His Loving Devotees with all humility, sincerity, and selflessness, under the benign Guidance of Your Divine Grace. Again we make our prostrated obeisances to Your Divine Lotus Feet Who has been graciously pleased to open our eyes, long sealed in the gloom of utter ignorance, by the spike of the eye-slave of Transcendental Knowledge.

In loyal obedience and submissiveness,
Your Divine Grace's most humble servants,
The Teachers of the Thakur Bhakti Vinode Institute

Sreedham Mayapur.
Sree Chaitanya Math,
The 26th February, 1932.



The Presidential Address at the All-Theistic Conference

Fourth day's Sitting

(Continued from P. 221, January, 1932.)

The theory that professes compatibility of the spiritual with the mundane is, indeed, a perversion of Illusionism. The Illusionists (Mayavadins) profess with the lip that they admit the existence of all entities. But as a matter of fact they disown the existence of Godhead Himself. They do not admit the Eternal Name, Form, Quality, Activity and Individualities of the servitors of the Divinity. They manufacture the processes of anthropomorphism by attributing to Godhead conduct that is applicable to humanity and apotheosis by imagining the possession of Divine Power by mortal men. By these silly methods they seek to be-daub with mundane impurity the substantive Reality Who is the Fullness of Existence, Cognition and Bliss, by discarding the Eternal Sacred Name, Form, etc., of Godhead. Zoo-morphism which attributes Divinity to lower animals, is also a concoction of these people. All of them are worshippers of Idols (*butparasth*).

—Real Rama-Nrisingha-Baraha-Matsya-Kurma etc., are Narayana Himself waited upon by all His distinctive

Divine Paraphernalia,—Each with His Own Eternal Divine Name, Form, Quality, Infinity of individual servitors, Activity. Each is Lord of the Deluding Potency, All of Them being Transcendental Vishnu-Personalities. Every One of Them has His Own Eternal Vaikuntha (Absolute Realm). They descend by Their causeless Mercy at Their Own sweet Will to the world of limitations from Their Own Vaikunthas in order to manifest Themselves to the jeevas inhabiting this mundane world, by remaining fully in Vaikuntha and maintaining in tact Their unconditional immunity from all regulative principles. They are not the categories of the objects of worship or heroes of the professors of anthropomorphism, apotheosis, zoo-morphism, idolatry, "latitudinarianism" that seeks to include spirit and matter in a common category, or illusionism.

The fancies, hypocrisies, pretences of worship, of those who affect to make no categorical distinctive between spirit and matter, like unto the futile endeavours of the demon Ravana in his abduction of the mundane duplicate of

Divine Seeta, can never touch the fringe of the Divine Category of Vishnu Who wholly transcends all limiting attempts. Those who possess the knowledge of the soul offer their eternal worship to the Divine Person Who is Eternal, Real, Indivisible Full-Existence, Full-Cognition, Full-Bliss, having His Eternal Name, Form, Quality, Activity, distinctive Servitors,—by discarding all impurities of this extraneous world.

The Illusionist (Mayavadin) cherishes the evil aptitude of attributing, or carrying, to the Divine Personality the limited unwholesome concepts of this world. The intoxication of his illusion never quits its hold of him. Even when he engages in the worship of Divinity Himself the blunder of confounding the Divinity with limited entities puts in its appearance. It is for this reason that the Mayavadin (illusionist) attributes the quality of unwholesomeness to things pertaining to the Divinity and fancies the Eternal Name, Form, Quality, Activity and Servitors of Godhead to be products of Physical Nature. A few even among the worshippers of Christ have supposed the chain of our Pauranic religious teachers to be apotheosists or zoomorphists. Such an attitude is due to absence of full consideration of the case on their part.

Real Sanatan-dharma (eternal

function of all souls) — the religion preached by Shree Chaitanya—is not what such persons think it to be. The fundamental principle has been clearly expressed by an eminent follower of Shree Chaitanya. His words are, 'There is no worse blasphemy against Vishnu than to suppose that the Form of Vishnu is anything mundane.'

Vishnu is uninterrupted Cognition-Existence and Bliss. In this world of limitations there is a plurality of substantive objective entities. In Vaikuntha there is One Indivisible Object of worship. In Vaikuntha there is no henotheism, polytheism or catheotheism. Max Muller has applied the term 'henotheism' to convey a part of the significance of the process of worship known as 'panchopasana' (worship of five deities). Sadananda Yogindra has imagined an 'Ishwara' (Ruler of the world) as being the aggregate of inexpressible unknowables starting from the conception of 'sal' (existent) and 'a-sal' (non-existent). The ephemeral 'Ishwara' manufactured in the workshop of the imagination of Sadananda Yogindra is never the Entity Who is Real Godhead worshipped by fully theistic persons.

Shree Gaursundar says, "the Indivisible Cognitive Principle is Son of the Chief of Braja in Braja". In Absolute Cognition there is no mundanedualistic cognition. "The apprehension of good

and Evil in the dualistic state, is wholly a speculation of the mind. 'This is good, this is evil' all such knowledge is "Error".

There is eternal difference between Exclusive Monism and the Doctrine of inconceivable Distinction-cum-non-Distinction. This difference is realisable in the religion of 'spiritual service of the Divinity. It is unjustifiable to attempt a reconciliation of the eternal difference that separates the unspiritual realisation from the spiritual, the pure cognition of the soul from the erroneous thinking of the non-soul. Such an attempt is opposed to the principle of

service of the Divinity.

In the philosophical literature of the School of Ramanuja we meet the consideration of the Potency of God-head, categories being *chit* (cognition), *a-chit* (non cognition) and *Iswara* (ruler). In the literature of Gandiya Vaishnavas we find the terms *antaranga* (inner potency,) *Bahiranga* (outer potency) and *Tatastha* (potency of the line between the inner and outer potencies). If the term *chit* (cognition) would have been thoroughgoing it would not mix with *a-chit* (non-cognition).

(*To be continued*)

Taking Refuge in God

Longing for realisation

(*Continued from P. 153, October, 1930*)

- 1 And by me unawares When shall I forget
 The memory of my gross self ?
Shall behold with my eyes The beauty of the realm of Braja
 Full of the eternal spiritual bliss ?
- 2 In Brishabhanu's town When shall I have my birth,
 Shall be married in Yabata ?
The mood of the milkmaid of Braja Will be my nature,
 And there be no other disposition ?
- 3 My own realised body, My own realised name,
 My own form, my own apparel,
By the power of Radha's mercy, O when shall I gain ?
 And initiation into the love of Krishna ?
- 4 Going out to fetch The water of the Yamuna
 Shall understand the love of the Divine pair ?
And smitten by love, Like a distracted maiden,
 Shall sing the praise of Radha ?

Ourselves

Thakur Bhakti-vinode Institute, Sridham Mayapur

Mr. P. C. Mukherjee, second Inspector of Schools, Presidency Division, Bengal, accompanied by Mr. J. C. Sikder, District Inspector of Schools, Nadia, officially visited Thakur Bhakti-vinode Institute of Sridham Mayapur on February 20th for reporting on the claims of the School for recognition by the University of Calcutta. In course of his inspection Mr. Mukherjee was pleased to record in the visitors' book his opinion that "the authorities have placed before themselves schemes and ideals which when fulfilled will be an object of pride not only to the district of Nadia, but to Bengal as well."

Sree Vyasa-Puja

Sree Vyasa-Puja was duly celebrated with an elaborate and special programme at Sree Purusottam Math, Puri on the 26th February. A sankirtan procession paid the Editor the compliment of visiting the sight of His Birth on this occasion of worship of Sree Gurn.

Sree Vyasa-Puja was performed with great rejoicings by the devotees of Sree Chaitanya Math, Sridham Mayapur, on the 26th of February. The students and teachers of Thakur Bhakti-vinode Institute took a prominent part in the performances. Sripad Narahari Brahmachari performed the archan of Sree Gurn at the Avidyahanan Nityamandir of Sree Chaitanya Math and was followed in the same function by the other devotees. Sripad Atindriya Bhakti-gunakar spoke in praise of the greatness of Sree Gurn and addresses in English, Bengali, Sanskrit, Oriya and other languages were read. The assembly joined enthusiastically in the aratrika at eventide as well as at the evening offering of bhoga to Sree Bigrhas and in the sankirtana, and honoured the mahaprasadam at the Math.

The Festival was also celebrated at all the branch Maths all over the country.

Festival of the disappearance of Srila Jagannathdas Babaji Maharaj

The Festival of the disappearance of Srila Jagannathdas Babaji Maharaj, the great Vaishnava

saint who has made manifest to the view of the people of this Age Sridham Mayapur, the All-Holy Birth-Place of the Supreme Lord Sree Krishna Chaitanya, was celebrated with great solemnity on the 8th of March at Sree Gadhiya Math of Calcutta. On this sacred occasion His Holiness Tridandi Swami Srimad Bhakti Vivek Bharati Maharaj narrated to a huge and representative gathering of the citizens of Calcutta, the teachings and transcendental career of Srila Babaji Maharaj in a most eloquent discourse lasting for over an hour and a half.

Propaganda

In the town of K'ulna—His Holiness Tridandi Swami Srimad Bhakti Pradip Tirtha Maharaj with a party of devotees arrived in the town of Khulna on the 28th of February. His Holiness conveyed to the people of the locality the tidings of the teachings of the Supreme Lord Sree Krishna Chaitanya during Feb. 28-March 4 according to the following programme

Feb. 28-29 - exposition of Sanatan Siksha from Sree, Chaitanya Charitamrita, at the residence of Babu Sarat Chandra Ghose B. E., District Engineer of Khulna.

March 1-2—lecture on the purpose and magnanimity of the Appearance of Sree Gauranga, at the Temple of Satya-Narayana of the Marwari community.

March 3—4 lecture in the afternoon from 3 P. M. to 6 P. M. on the teachings of Sree Chaitanya, at the residence of Babu Kishorimohan Ghose, retired Sub Engineer; from 7-10 P. M. exposition of the narrative of Sakshi Gopal from Sree Chaitanya Charitamrita on the 3rd and of the narrative of Prahlad from Srimad Bhagavatam from 7-10 P. M. on the 4th, at the house of Baba Mahendranath Ghose M. A. B. L., Chairman of Khulna Municipality

In the District of Midnapur—His Holiness Tridandi Swami Srimad Bhakti Vivek Bharati Maharaj accompanied by Pandit Sripad Siddhaswarup Brahmachari and a party of devotees visited Mahadol, Rupchak and other neighbouring villages in course of a propaganda tour for the purpose of propagating the true teachings of the Supreme Lord with the

help of lantern slides in such clear manner that they may be intelligible to all persons. An attempt was made by upholders of pseudo-teachers of the religion to bring about a controversial opposition to the movement but their champions wisely refrained from undergoing the exposure of an open controversy. His Holiness toured these parts from Feb. 29 to March 2, addressing huge gatherings of the people on the subject of unalloyed devotion to the Lotus Feet of Krishna made available to all persons of this Iron Age by the unsurpassed mercy of the Supreme Lord Sri Krishna Chaitanya.

In Jaipur Madras—Their Holinesses Tridandi Swamis Srimad Bhakti Hriday Bon Maharaj and Srimad Bhakti Rakshak Srihar Maharaj with Sripad Pyarimohan Brahmachariji visited the State of Jaipur at the invitation of H. H. Raja Bahadur Sree Sree Sreebikramadeva Varma Maharajulu Garu for the purpose of preaching the religion of pure devotion there. Their Holinesses lectured in Sanskrit and English on Sanatan dharma at a meeting in the Palace presided over by His Highness who was very much impressed by the discourses and kindly promised to bear the cost of the erection of a Temple of noble dimensions to serve as the centre of propaganda of Sanatan dharma in the town of Madras. Chief Dewan Bahadur Mr. P. O. Reddier I. C. S. and Assistant Dewan Bahadur Mr. Ramsheshaya Garu deserve the best thanks of all for their sympathetic interest in the cause of the Eternal Religion.

Results of Bhakti-Sastri Examination

(Held in Calcutta Gaudiya Math on October 7, 1930)

First Class

- 1 Tridandiswami Sji Bhakti Hriday Bon Maharaj.
- 2 Srijukta Kishorimohan Bhaktibandhab B. L.
- 3 „ Sambidamanandadas Adhikari B. A.

Intermediate Class

- 1 Srijukta Hayagrivi Brahmachari
- 2 Tridandiswami Sji Bhakti Sarbaswa Giri Maharaj

Tridandi Swami Sji Bhakti Hriday Bon Maharaj
Srijukta Dhurkrishna Brahmachari

- | | |
|------|------------------------------|
| „ | Prankrishnadās Adhikari |
| „ | Suresh Chandra Sinha B. L. |
| „ | Nivamanandadas Adhikari |
| 8 „ | Atulananda Brahmachari |
| 9 „ | Anupandās Adhikari |
| 10 „ | Sharangamurāridas Adhikari |
| 11 „ | Sarbeswar Brahmachari |
| 12 „ | Bir Chandra Brahmachari |
| 13 „ | Acharyadas Paraharātracharya |

General Class

- | | |
|---|--|
| 1 | Srijukta Brahmadas Goswami |
| 2 | „ Haripada Bandyopadhyaya |
| 3 | „ Pareshanābhab Brahmachari |
| 4 | „ Krishnakishoredas Adhikari |
| 5 | „ Krishnakanti Brahmachari Bhaktikāsum |
| 6 | „ Yajneswardas Adhikari |
| 7 | „ Feenapananda Brahmachari |
| „ | Premprajoyandas Adhikari |
| „ | Urdhamanāthidas Adhikari |
| „ | Vasodakumardas Adhikari |
| „ | Nityagopal Mukhopadhyaya |
| „ | Radhagovindadas Adhikari B. A. |
| „ | Suryanarayan Panda |
| „ | Mahananda Brahmachari |

(Held at Sridham Mayapur Paravidyapeetha on
March 5, 1931)

Intermediate Class

- | | |
|---|--|
| 1 | Srijukta Bhulebhas Adhikari |
| 2 | „ Advayajnananandadas Adhikari B.A. |
| 3 | „ Bhābhābandhabāchuddas Adhikari B. L. |

General Class

- | | |
|---|----------------------------------|
| 1 | Srijukta Yadabananda Brahmachari |
| 2 | „ Dardabāmochandās Adhikari |
| 3 | „ Narayandas Adhikari |
| 4 | „ Sanatanprasaddas Adhikari |
| 5 | „ Hareram Brahmachari |

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THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST

OR

SHREE SAJJANATOSHANI

VOL. XXIX

MAY 1932, Chaitanya-Era 446

NO. 11.

Sree Chaitanya in South India

ACCORDING to the testimony of Srila Krishnadas Kaviraj Goswami, the most illustrious author of Sree Chaitanya Charitamrita embodying the authentic account of His Transcendental Activities, the Supreme Lord Sree Chaitanya visited most of the holy tirthas of South India during 1510-11 A.D. Srila Kaviraj Goswami is careful to state that the Supreme Lord exerted the Power of His mercy even more bounteously in the South than in Nabadwip itself. Whatsoever person He came across during the whole course of His sojourn was made Vaishnava and was infused the power of the Guru and commanded to instruct all people in the religion of pure devotion to Krishna by imparting to them

the Name of Krishna. In this manner, says Kaviraj Goswami Prabhu, the *entire* population of South India were made Vaishnavas.

Empiric historians affect to regard these statements of Srila Kaviraj Goswami as the mere eulogies of a staunch partisan. Even honest persons who have the deepest regard for the author of Sree Chaitanya Charitamrita fail to understand how all trace and even memory of the *conversions* wrought by the Supreme Lord can have disappeared so completely from all those parts of the country within such a short period.

Now-a-days the importance of a Religion is calculated by the numerical strength of its professed followers. This

is one of the ordinary reasons why a Religion is always very particular that its followers should use its distinctive ceremonials and external marks. It is a common enough sentiment that impels even cultured persons to be conscientiously opposed to open compliance with the rituals of a creed that is not his own. Not that a rational person does really object to much of the forms and methods of the other creeds or cherishes any decidedly more convinced sentiment in favour of the conventions of his own professed cult. But nevertheless the sentiment is there in a very effective form. There is nothing very extraordinary, rationally speaking, in chanting the Name of Krishna in the company of *bona fide* devotees. It is the simplest conceivable form of worship in which a number of persons can actually and fully join. It is possible to induce other people to join in the function by substituting the names Allah and Jesus in place of Krishna. But even so there are not a few persons who, although they put up with much in their own religion that is regarded as conventional, will refuse to repeat a new name in company as being nothing short of a silly performance instead of being the highest religion.

The name of Krishna on the Lips of the Supreme Lord had the Power of making all persons, who heard, realise

the Truth of Whom they had been told by the Scriptures. This was a most marvellous experience. In this Iron Age it is only the Name Krishna appearing on the lips of a *bonafide* *sadhu* who can lift the conditioned soul to the plane of the Absolute. As a matter of fact even the Scriptures also can only faintly express the Personality of Godhead. The mere study of the Scriptures can convey no full knowledge of the Absolute as Substantive Entity. But the Name Krishna has power to put a person on the Absolute plane and endow the words of the revealed Scriptures with their living meaning. On the plane of the Absolute all entities serve Godhead in an infinite variety of forms that run harmoniously into, instead of clashing against, one another. The vision of the person who once hears the Name of Krishna undergoes this marvellous change. He can only then really believe in Godhead because he understands and sees Whom he is to serve. He becomes in the Substantive sense a *bona fide* theist or *Vaishnava*.

One of the most familiar tenets of Vaishnavism acquaints us with the significant fact that it is impossible for one to know a Vaishnava except by the mercy of the latter. If the external marks and the regular performance of the rituals recommended by the Scriptures could make one a Vaishnava

then the process could, indeed, be handed down from father to son intact. But one person may scrupulously perform all these affairs and continue to be a non-Vaishnava, while another may omit them wholesale and yet be a genuine Vaishnava. It is never possible to find out the Vaishnava by these external marks.

But can a person be designated a Vaishnava who behaves contrary to the injunctions of the Scriptures? The Scriptures themselves exempt all Vaishnavas from the obligation of following any rule except the unerring impulse of their own pure selves.

This brings us to the all-important question of the place of ritualistic observances in the scheme of duties that are prescribed during novitiate under the *bona fide* spiritual guide viz., the Vaishnava Guru. No one except a Vaishnava is a real spiritual guide. The Vaishnava Guru does not make his disciple follow any definable course. He is found to act as an autocrat in relation to his disciple. Neither does he appear to pay the least attention to the letter of the Scriptural injunctions in settling the duties of his charge. One who is on a visit to one of the numerous Maths, or centres of training, established under the auspices of Sree Viswa Vaishnava Raj Sabha all over the country, cannot fail to notice the absence of anything like conventiona-

lism. The conventions themselves, to the extent that they are allowed to be practised by particular inmates, are also found to be fully as natural expressions of a living faith in the Absolute as the unconventional life prescribed to another inmate of the institution.

It is for this reason that the life led by the inmates of these Maths has proved such a baffling enigma for the conventional understandings even of their genuine well-wishers. The Guru alone really knows his disciple. The Scriptures must not be supposed to be on a level with our so-called blundering rationalism. They never favour the creation of sect or dogma in their ordinary worldly sense. They want to set us free from the fetters of all wordly creed and dogma. They never prescribe any mechanical course to any individual. The formulation of general rules which are intended to be binding on the members of a community, is the sorry device of our bankrupt rationalism for contriving the destruction of free individual functioning.

Under these circumstances it is very hazardous to be at all sure on the honest assurance of the observers of external occurrences that the *wholesale conversion of all souls* that Srila Krishnadas Kaviraj Goswami Prabhu declares to have been effected by Sree Gaursundar, is only the baseless statements of an extraordinarily impudent

partisan of an unsuccessful well-meaning reformer of Religion. The Church of Lord Nityananda is open to all *souls* who really desire to function on the plane that is absolutely free from all limitations. All that is necessary for this purpose is to listen attentively to the Name of Krishna from the lips of His pure devotee. The Name being *identical* with the Enlightening Absolute, thereupon, automatically sets the hearer on the plane of pure cognition where he can function perfectly without any artificial aid of any kind whatsoever.

It is necessary to fix one's attention wholly on the Absolute. The devotee of the highest grade sees the Absolute in everything even of this relative world. The right vision sees everything right. The right vision does not confound wrong with right. There are pseudo-teachers of the Absolute who want us to overlook the distinction between wrong and right. There are those also who justify wrong and represent it as right. This is, to the extent that it is actually practised, the theory of conduct of exclusive unilateral non-distinctive Monism. These monists would make a clean slate of everything. They are against all rituals. They are against all activity, even cognitional activity of the right sort. What then are they for? They are for the commission of willing suicide for no

reason whatever. It is not this contentless rationalism or hallucinative speculation that the Vaishnava School offers in recommending the eternal spiritual service of the Absolute Person.

There are unlimited duties towards the Absolute to be rendered by every individual soul in the state of grace. It is not a clean slate. Those duties can have no mundane form which limits the scope of our activity. They have non-mundane form which does not so limit. The monist does not admit the possibility of unlimited form for the reason that it is incompatible with the conclusions of our present defective reason. On the plane of the Absolute there is both form and individuality as well as oneness. This is no doubt inconceivable to us at present. Neither need we strive with our present cognitive resources to measure the immeasurable.

True, the Scriptures do prescribe certain forms and rituals for the guidance of the novice. The disciple is not asked by the Scriptures to put himself under an incompetent guide. He is required to place himself under the unconditional guidance of the *bona fide* spiritual teacher. This apparently conflicts with the prospect of his unfettered freedom. But the *bona fide* teacher, and he alone, can remove the honest doubts of the enquiring pupil

regarding the realisable free state by putting him on the plane of the Absolute. It will not do to refuse to understand the true meaning of the Scriptures. Neither need one refuse the help of the *bona fide* spiritual guide for the purpose of being enabled to understand what it is beyond our present faculties to know. It is only then that we can understand the nature of the function on the Absolute plane. If we are less sincere we are liable to misunderstand everything.

The historian of Christianity, Muhammadanism, Buddhism, Hinduism etc., has, no doubt been very busy in chronicling the stories of the respective religions that are professed by the majority of the human race. No articulate critic professing those religions has yet declared it impossible for anybody to tell in the human language the story of the Doings of God. And if the Religions do not propose to tell us of the Doings of God do they deserve the name of Religion? The doings of men have undoubtedly been recorded in the way that is perfectly intelligible to all men who take the trouble to read those records. But why should certain doings of men be called by the separate title of religious history? A very old gentleman once told me that the Scriptures are as much the handi-work of man as any branch of human knowledge. According to our Scriptures the view

which chooses to regard the doings of man to be on the same plane as the doings of the Divinity, is termed offence against Godhead.

The world stands in no need of any reformer. The world has a very competent person for guiding its minutest happenings. The person who finds that there is scope for reform of the world, himself stands in need of reform. The world goes on in its own perfect way. No person can deflect it by the breadth of an hair from the course chalked out for it by Providence. When we perceive any change being actually effected in the course of events of this world by the agency of any particular individual we also know very well that the agent possesses no real power at any stage. The agent finds himself driven forward by a force belonging to a different category from himself.

The course of the world does not require to be changed by the activity of any person. What is necessary is to change our outlook on this very world. This was done for the contemporary generation by the Mercy of Sree Chaitanya. It could be known only to the recipients of His Mercy. The change in outlook must also have been effected without involving any necessarily perceptible change in the external look of affairs to which the vision of the empiric historian is necessarily

confined. The Scriptures declare that it is only necessary for one to listen with an open mind to the Name of Krishna from the lips of the *bona fide* devotee. As soon as Krishna enters the listening ear He clears up the vision of the listener so that he has no longer any ambition of even acting the part of a reformer of any other person, because he finds that nobody is left without the very Highest Guidance. He is, in fact, only anxious to realise this fact in all its fullness. It is, therefore, his own reform by the Grace of Godhead whose supreme necessity and nature he is increasingly enabled to realise by the eternally continuing mercy of the Supreme Lord. The empiric historian who is busy with the husking of chaff has no

sense by which he may take note of events that affect the grain within.

The ambitious aptitude which is inherent in the idle brain of empiric hair-splitters, clouds the vision of deluded humanity and prevents it from paying its due attention to the Voice of Truth. The empiric brain must give up its attitude of self-sufficiency if it really wants to be enlightened. If its possessor viz., the conditioned soul is ever really enlightened by the causeless mercy of Sree Gaurasundar the awakened soul will find himself on a plane which is beyond the ken of all the empiric chaff-grinders of this benighted world. But his deliverance will never be even suspected by his sage contemporaries.

Sree Ramanujacharya

IT is the intention of this short discourse to indicate the position of Sree Ramanujacharya in the order of the theistic teachers by the standard of the Absolute made fully available by the teachings of Sree Chaitanya. Sree Ramanuja's system admits all persons to the service of Godhead without distinction of caste or creed provided they submit unconditionally to the guidance of the spiritual preceptor. The

followers of Ramanuja withdraw from all communion with society outside the pale of their own community.

The high honour accorded by the system to the servants of Godhead, makes it resemble the system of Sree Chaitanya in one most important respect. The servants of the Lord stand apart from and above the classes of this world. They form the community of pure souls in which there is no room

for distinctions based upon the mundane principles of age, sex, occupation, learning or any quality of the head or the heart. The relations of the members of such society are entirely regulated by super-mundane considerations which are wholly unintelligible to the uninitiated.

The story about the wife who promised to offer her body to the lust of a neighbour in order to obtain the wherewithal for providing the alms of food for her spiritual preceptor and his associates when they chanced to present themselves to her home during the absence of her husband who praised her for her conduct in doing so, may not be appreciated by those who do not believe the sequel of the story. We are told in the concluding part of the narrative that as the remains of the food which had been offered to the Lord was taken to the neighbour by the couple who expressed their gratitude for his help asking him to honour the same there was a sudden change of mind of the amorously disposed trader. As he reverentially tasted the *mahaprasadam* all his former evil propensities left him for good and he fell down at the feet of the loyal lady whose mercy was the cause of his undeserved deliverance.

The above story is no exaggeration of the absolute submission to the Guru that is insisted upon by Sree Ramanuja as the most essential condition for

admission into the spiritual community. Equal reverence is required to be shown to the associates and all the disciples of the Guru. The members stand to one another in the relationship of unconditional and unlimited service that has to be offered unasked. The only difference being that the Guru and the associates of the Guru are entitled to receive service without rendering it to the disciple.

This unconditional reverence for the Guru and His associates on the part of the disciple is the *sine qua non* as regards the practice of the function of *bhakti* or serving devotion to Sree Narayana Himself Who is, according to Sree Ramanuja, the only and final Recipient of all service. The unconditional service rendered to the *bona fide* devotee and specially to Sree Guru and His associates is identical with service rendered to Sree Narayana Himself. Ramanuja is very careful to distinguish between the *bona fide* devotee and the mere external assumption of the dress and signs of devotion. There is no question regarding the exclusive nature of the service that has to be offered to the Transcendental Object of all worship. The Holy Manifest Form (Archa) is not to be confounded with any object of this mundane world and is to be duly worshipped. No other *devata* except Vishnu can be worshipped. All communion with

nondevotees of Vishnu is to be carefully eschewed.

But all this notwithstanding Sree Chaitanya preferred the system of Madhva to that of Sree Ramanuja. Sree Madhva accepts the worship of the Cow-Boy of Braja as the Supreme Object of all worship. The Leela of Krishna is assigned a secondary place in the scheme of Sree Ramanuja. This is the most fundamental difference. It is due to the fact that Sree Ramanuja according to Sree Madhva and His followers, does not insist with sufficient emphasis the point of eternal and significant difference between the Supreme Lord and the jeeva. According to Sree Madhva the jeeva is a *dissociated* constituent of the Supreme Lord. By deference to the forms of Logic Sree Ramanuja is careful to point out the distinction and non-distinction that separates and unites the jeeva with Godhead. This appears to the followers of Madhva to be liable to be misunderstood by atheists who identify jeeva with Godhead. Madhva is emphatic on this point. He insists on the distinction between the jeeva and Godhead as forming the only basis of all relationship between the two.

The system of Madhva is thus directly opposed to that of the exclusive Monists like Sree Sankaracharya. The essential feature of the religion of spiritual service of the Divinity consists in

this that the service itself ~~is the~~ eternal natural function of the individual soul as its acceptance is that of the Divinity. The individual soul can never be recipient of any service by his own nature. The Personality of the Guru, as Guru, is identical with that of Godhead as the only Teacher. No jeeva as jeeva can be the teacher of the Word of Godhead. The principle is also recognised by Sree Ramanuja in his classification of jeeva. There is distinction between the eternal servants of the Supreme Lord and other jeevas who are liable to fall into the clutches of the Deluding Potency, in the phraseology of Sree Chaitanya. This distinction is stated but not fully developed by Sree Ramanuja. The activity of the Divine Potencies ensuring the eternal difference of function between the jeeva and Godhead and the conception of jeeva himself as being of the nature of an infinitesimal particle of the Divine Potency Proper, are more fully brought out in the system of Sree Chaitanya. In this most important respect the dualism of Madhva is nearer the mark than the distinctive Monotheism of Sree Ramanuja.

The Guru is Godhead Himself. There is no distinction of category between the Guru and the Supreme Lord but only one of function. The Guru is Godhead manifesting Himself as His Own Servant. Service of Sree Guru is, therefore, *identical* with the

service of Godhead. The jeeva cannot serve Godhead by his own right. The dissociated particle of Power cannot serve the Master of Power except as a subservient of Power. The Guru is Master of Power in the Role of Power for bestowing subserviency to Power. The Guru manifests Himself in and through His pure devotees. The pure devotees are the *associated counterparts* of the Guru. All this is implied by the system of Sree Ramanuja in one way and by that of Sree Madhva in a slightly different manner. There is no essential difference between those two systems but only a competition of love for unambiguous exposition of their common position as advocating the exclusive and eternal transcendental service of the Supreme Lord Vishnu Who is Same as Krishna.

Both systems condemn the point of view of Monism which is the worst form of atheism. The plank of all Monistic philosophy, represented in current Hinduism by Sree Sankara, is absolute identity between jeeva and the Ultimate located beyond all perception and conception as an inexpressible non-animate Singular Entity. This is bound to be the seemingly logical con-

clusion of empiric Logic seeking to build a theory of the Absolute with the materials of our present defective sense experience. In contradiction to this the system of Ramanuja taking its stand on the evidence of the revealed theistic Scriptures points to the existence of a concrete spiritual realm which is inaccessible to our present senses and to which our souls belong by their true super-mundane nature. That on this transcendental spiritual plane the soul has no other function than the exclusive service of the Divinity by actual direct spiritual communion. But both the spiritual realm as well as this mundane world are categorically distinct from the Divinity by Whose will alone they can be operative. The system of Madhva takes care to insist on the eternal nature of the serving function and condemns the view that there can be a more ultimate position. By His Declaration of the inconceivable transformability of Divine Power Sree Chaitanya demolishes the non-Distinctive Monistic position by furnishing the complete exposition of the function of the jeeva on the mundane plane as well as in the realm of the Absolute.

Sree Vyasa-Puja Homage.

*(On the occasion of the fifty-eighth anniversary of the most auspicious Advent
of my Divine Master On Vishnupad Paramahansaparibrajacharya
Sree Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj.)*

My most affectionate Divine Master,

I make my obeisance to my Divine Master who opened my eyes, sealed with the gloom of ignorance, by the spike of the collyrium of knowledge.

I make my obeisance to the Vaishnavas who fulfil all our cherished desires, who are oceans of mercy and sanctifiers of the fallen.

By the causeless mercy of the pure devotees who are the eternal associates of my Divine Master I obtained the refuge of the Lotus Feet of my Divine Master on the most memorable day of my remembered existence, a little over five years ago. It has never been possible for me since then to distinguish between the mercy of my Divine Master and that of His associates. I have always felt them to be identical, but the mercy of the latter is the sure and only means of securing the mercy of the former. I repeat my firm conviction that the mercy of all His associates which is indivisible is the only means of obtaining and understanding the mercy of my Divine Master. But as His associates never permit any saluta-

tion to themselves in the presence of their Divine Master I shall not transgress against the wish of their hearts by my insufficient expression of a relationship that cannot be put into words.

My affectionate Master,

I have been accustomed ever since I found the refuge of Lotus Feet of Your Divine Grace to undertake nothing without seeking therein Your conscious guidance. I know well that no activity would be worth anything unless You have the guidance of it. The value of the guided activity is also no other than the guided activity itself. But although I have always been accustomed to invoke Your guidance at the outset of every undertaking I have received the real response only when I have had the privilege of acting by the advice of Your associates.

The recipient of your Grace alone knows that no one can really deserve it by any previous merit of his own. Those persons who confound merit with spiritual deserving can understand neither You nor your associates' ways. One is

made deserving of your Grace in and by the process of being delivered by Your causeless mercy. Therefore qualifications and disqualifications are alike and rightly ignored by Your associates in pressing the claims of seemingly the most undeserving persons to Your gracious acceptance.

My most affectionate Master,

But all this notwithstanding there is really such a thing as obstructive hypocrisy. There are persons who are hypocritically determined on principle not to listen to the advice of your associates nor act in accordance with the same even when they know that it is for their benefit. This is the really dangerous form of the vice and the only thing that shuts out all chance of redemption.

This is so because the recipient of Your Grace has to be a consenting party. Full consent is not expected under the circumstances. But deliberate opposition is required to be given up. Opposition to the Truth on the part of jeeva who is by his true nature capable of being disposed to the service of the Truth, is sometimes due to want of clear knowledge or unconscious perversity engendered by habitual preference for un-Truth. Such cases of lapse are not altogether incurable.

But as the conditioned jeeva is also really capable of wilful mischoice, and

as this is the original cause of his present perverse ignorance, this dangerous fibre of his composite nature must by no means be overlooked. Those who are willing to extend their sympathy indiscriminately to these persons, do more mischief than good by their exhibition of such spurious liberalism. The hypocrite is not so condemnable as the person who is disposed to overlook absolute distinctions by deliberately refusing to have a clear perception of the end they ought to have in view. In the quest of the Absolute it is not given us to be able to succeed by the method of malicious bungling which is supposed by its employers to be sometimes efficacious in this world of delusions.

It is of course possible to refuse to correct one's loose ways of thinking on the plea that it has never been possible for man to arrive at a unanimous decision on any subject. Persons who are so disposed on principle, supposing it to be real liberalism to remain unconvinced, should not be allowed the free hand they desire in the matter. They are stubborn atheists whose crooked want of love for the Absolute Truth need not make us their lovers. These are the obstructive forms of hypocrisy. Unless a determined attempt is made from the very beginning to oppose and eschew all connections with the professor of such views

it is never possible to attain to the real service of the Absolute.

My most affectionate Divine Master,

I pray at Your Lotus Feet for the disposition of this absolute repugnance for the un-Truth and all followers of the un-Truth and equally absolute sympathy for all followers of the Truth of all grades. I now know by Your Grace that it is absolutely necessary to be at least on the Path if any substantive progress is to be achieved. I also know that the Path is identical with the Absolute and that those who show the least disposition for compromise on this vital issue have no love for the service of the Absolute.

My Divine Master,

You are the rock on which we have built all our prospects and present activities. You are the support, we are only the supported. Those who seek Your absolute support are fully incorporated with Yourself. No external association can bring any person to the plane of Your genuine associates. But even so those who choose to follow You, for any purpose except that of opposing the activities of Yourself and Your bonafide associates, are sure to reap the supreme benefit of association with the devotees of the Absolute. The only danger against which we ought to be on our guard is conscious and unconscious hostility to Yourself and Your associates. I pray in all humility for the disposition

that automatically saves from this dire offence.

My most affectionate Master,

You know everything. It is not possible for me to know everything. I can and need only know what it is necessary for me to know for understanding your purpose in regard to myself. I pray to you for the loyal disposition that is content with the measure of your Grace that may be vouchsafed to me as one among your accepted followers and which is in a position to realise the unequalled nature of your mercy in the same.

My affectionate Master,

May I have no fear in serving you without any reserve whatsoever. May I never enquire about your dispositions for to-morrow except in regard to any part that concerns me. May I be disposed to know my part unreservedly from You and Your associates. May I be enabled to know that You forgive before You are prayed to for forgiveness and that You are equally forgiving even when You do not seem to forgive. May I never have the disposition to oppose You and Your associates in inconceivable purposes by my clamorous insignificance. My affectionate Master,

May I have absolutely no fear either for the present or for the future. That is entirely Your look-out. May I always have perfect faith in Your absolute guidance. Those who know the real

nature of Your guidance also know that the only thing needful is to seek spontaneously what is, as a matter of fact, eternally and causelessly offered to all entities. They do not want anything that does not already exist in the fullest measure. They only want the disposition to seek it of their own accord.

One may lose sight of You in two ways. One may wish to avert his face from You in order not to see You. One may also wish to see You but may not be blessed with Your sight. One who does not wish to see You is not, however left to himself. He also sees You, not as You really are, but as he wishes You to appear to him. What such a person actually sees is not really Yourself but Your deluding face. But he has no organs by which he may enter into relationship with Your deluding aspect. He has accordingly to be given by Yourself suitable organs for cultivating his aversion to You. That is his intention and also his realisation. But You love him so well that You cannot afford to forego his love.

My most affectionate Master,

You are no poorer by missing the love of those who do not wish to love You at all. But they are certainly poor by missing their love for You. Their higher nature is left without sustenance by ceasing to love You. The spiritual body of the jeeva is subjected to unimaginable miseries by being thus

deprived of every nourishment and being deluded into swallowing earth and stone in lieu of food into the bargain ; because the eternal service of the Absolute Truth is the very life of the soul in the state of his native purity as a particle of perfect cognition. The case of the soul in the conditioned state is verily like that of a person who is possessed by a vampire whom he hugs to his bosom but who can live only on the life-blood of her infatuated victim whom she also hates with all the hideous fury of her diabolical nature.

To turn one's face away from the Source of all enlightenment is to court the tender mercies of the vampire who by means of the physical body and mind sucks the life-blood of our soul by deluding us into the strange infatuation that the physical body and mind require to be nourished by a perennial supply of sensuous enjoyment by the abuse of the faculties of the soul in the interest, but really for the utter ruin of the soul. It is this sad condition, into which we choose to place ourselves with full knowledge of the inevitable to spite all the contrivances of the Source of all good, that instead of exciting the Master only calls forth the most exquisite manifestations of His causeless mercy.

My most affectionate Divine master,

But there is also another way of losing sight of you. One may wish to see You but may not be blessed with

Your sight for all his striving. In this world it is not possible to see You with our physical and mental resources that are made to prevent Your sight. But it is possible by Your causeless mercy to be miserable by missing Your sight. This realisation is thereupon fostered by all the entities of this world so that what was a source of forgetfulness of You becomes by Your matchless grace the potent means of feeding the wholesome misery of utter separation from You.

As soon as this realisation is attained there is found to exist an interminable series of activities towards every entity of this world. The object of these activities is to be thereby enabled to serve in the spirit One Who is inconceivable by the mind. You are no doubt visible to me in a certain mysterious way even now when my spiritual eye still continues to retain its worldly bondage. But it is now like looking at the reality through the speckled glasses that are always persuading me to the admission that You are really an ordinary mortal being like myself. The process has its obvious disadvantages. It is very easy to be persuaded that You are a mortal being and to treat You accordingly without being able to feel any anomaly. It is not less easy to suppose that I myself, meaning my present state, am also a pure soul and on the same level of existence with

Yourself. These are no doubt very serious disadvantages and may produce the most fatal results if we are not on our guard against their insidious approaches.

But there are advantages that more than make up for the difficulties. It is only now possible for us to listen to Your words from Your own lips. Your words never deceive. It is also practicable to behave correctly towards You by the direction of Your own words. Thus relationship is established with You on Your own plane invisibly to ourselves. It is also possible for the same reason to have now a use for all entities of this world in the way that will have a reference to Your actual service.

My most affectionate Master,

There is yet another advantage of a most extraordinary nature. No person who is inimically disposed to You can be an associate in these activities. He is automatically left out. It is not, therefore, a mixed service that is rendered to You by conditioned souls who are the recipients of Your mercy. The spiritual is never amalgamated with the material. They are related to one another as light and darkness. There are gradations as one moves towards or away from the Source of light. But the Source of light cannot be approached by the resources of darkness.

As soon as one has his face turned towards the Source of light his activities automatically take him nearer the Source. Such activities are wholly beneficial. The activities of a person who is moving away from the Source of light are altogether unwholesome. It is one's bounden duty to eschew all relationship with such a person. There can be nothing in common between two persons who are moving towards opposite points of the compass. Whenever they meet they are bound to clash against one another. If they do not clash then it only shows that one of them must have been made to adopt the direction of the other. But,—as the power of the persons moving towards the Source of all power by the spontaneous attraction of the Source is bound to prevail over any opposition from the other who is under the centrifugal impulse,—the activities of Your accepted followers are entirely for the good of the world even though they sometimes seem to clash against the most cherished interests of the latter.

My most affectionate Master.

This world, therefore, is fit to be the plane of activity of Your followers as of Yourself with this all-important difference that whereas You are the Essence of the Plenary Spiritual Power of the Divinity having no affinity with the condemned mundane Potency which has no control over You and can not

share Your Divine Nature with Your eternal associates; we, conditioned souls, are enabled by Your causeless mercy to find the very conditions that otherwise fetter us, transformed into the only means of progressing towards the service of the Divinity by Your protection and guidance even during our sojourn in this world. I am in a position to make use of this bold language due to my slight experience of association with Your accepted followers made available to me by Your causeless grace. It is for this reason that it is necessary for all to seek Your mercy for the purpose of performing our duty properly towards all entities of this world.

My most affectionate Divine Master,

It is in the above manner that there has been made available for mere sincere asking, the priceless boon of spiritual association with the recipients of the mercies of Yourself and Your eternal associates for all conditioned souls who are debarred from spiritual living by the insuperable obstacle offered by the physical body and limited mind. Those who choose to be guided by You and Your eternal associates have their eyes turned towards the Source of light and for this reason there is no clash of interests in their society.

It is this spiritual society with open doors for all that You have made manifest to the view of all persons in this most sceptical of all the ages. I pray

at Your Lotus Feet on this most auspicious occasion of the anniversary of Your Advent, in all sincerity that my present nature is capable of, that I may be enabled by Your grace to progress towards the purpose. You have in view in regard to me by submissive association with Your eternal associates and discriminating association with those who profess to serve unconditionally you and your eternal associates, I pray to be enabled to realise by your Grace that the submissive association with your eternal associates is not interruptible by any mundane obstruction. I pray to be endowed with the saving judgment that I may cherish for your associates for all eternity, by Your grace, only the relationship of my unconditional subordination to them and may never aspire to be either their equal or superior. May I never forget that it is only by admitting unreservedly their eternal superiority to myself that I can be worthy of me practising my unconditional submission to your Lotus Feet in accordance with my profession made

when I sought entry into the society of the brotherhood of your followers.

My most affectionate Master,

In offering this homage of my soul to your Lotus Feet I have sought inspiration from the mercy of the pure devotees who are your eternal followers and who always teach me how to serve you by placing before me their transcendental conduct not for my imitation because it is inimitable by mortals like myself but for providing the ideal which I am to follow and by following realise the nature of your bonafide service after I am relieved of this mortal coil.

May your Divine Grace out of your causeless mercy be pleased to accept my most unworthy offering and by Your gracious acceptance prevent the offence that is otherwise unavoidable and impart to me that purity of loving judgment by which I can remain ever attached to the Divine Support of Your Lotus Feet.

With innumerable prostrated obeisances to the Lotus Feet of Your Divine Grace I beg to subscribe myself.

YOUR DIVINE GRACE'S MOST UNWORTHY
SERVANT,

Narayandas Adhikari

BHAKTISUDHAKAR BHAKTISHASTRI.

The Serpent Kaliya.

THERE is a beautiful lake of very sweet water in the Yamuna which bears the name of Kaliya. This lake happened to be infested by a most venomous Serpent from whom the lake derives its name. On a certain day while the cow-boys of Braja were out pasturing their calves on the wooded banks of the Yamuna they happened to feel thirsty and not knowing that the water of the lake had been poisoned by Kaliya drank of its water which resulted in their instantaneous death. On being apprised of their plight Krishna came to the spot and restored them to life.

Thereafter Krishna got down into the lake with the intention of sporting in its water. This enraged the hideous monster who forthwith came out of the depths of the lake in the company of his adherents and fell upon Krishna coiling Him up in their great hoods for Kaliya was a thousand-hooded Serpent and his brood were equally formidable.

Thus attacked by Kaliya with his whole brood Krishna appeared to faint away under their murderous onslaught. On seeing Him apparently slain by His enemies the cow-boys and all the assembled milkmen filled the air with

their loud lamentations. But Krishna soon showed that He was quite safe and He forthwith climbed up the hoods of Kaliya and began to dance on his thousand heads. He danced in an infinite variety of the most marvellous of figures. The pressure of Krishna's Feet crashed the towering pride of the myriad-hooded monster. Kaliya lowered his hoods and venanted blood. But the Dance of Krishna did not cease. Kaliya was found tottering towards death when his wives came out of the lake and with palms joined in prayer begged Krishna to spare the life of their husband. The prayers of the wives of Kaliya who had faith in Krishna moved the Son of Nanda to have mercy on Kaliya. Krishna now desisted from His terrific Dance on condition that Kaliya was to quit the lake at once and to betake himself to his original home in the island of Ramanaka. Krishna gave him His assurance that Garuda would now do him no harm as he would respect the print of His Feet on hoods of Kaliya. The water of the Kaliya lake was now rendered immune from all poison and became as sweet as it was before the advent of Kaliya.

The taming of Kaliya is one of the

Brindaban Pastimes of Boy-Krishna. Kaliya is the type of cunning and malice. He is the embodiment of unrelenting cruelty. There is no place for Kaliya in the happy realm of Braja. Deceit and cruelty are as poison to the artless loving nature of the denizens of Braja. It is quite conceivable for the confiding chums of Krishna not to entertain any suspicion regarding the malicious intention of cruel and deceitful persons whose purpose is to poison them against Krishna. They may even unwittingly fall into the counsel of such evil persons. But Krishna is sure to rescue His Own from the wiles of His enemy.

Nay Krishna has also a plan for curing the evil propensity of Kaliya himself. The process consists in making him feel the touches of His Dancing Feet. But Kaliya attempts to bear up against all curative chastisement. Instead of feeling the joy of supporting the Feet of Krishna on his nasty hoods the monster finds it impossible to bear his good fortune without undergoing the pangs of actual death. Even the loyal wives of Kaliya who desire the reformation of the monster and whose good wishes for his well-being are the cause of Krishna's mercy towards him are at last forced to intercede by a prayer for his banishment from the realm of Braja. But the pride of Kaliya had received a mortal check.

The banishment of Kaliya from the lake of the Yamuna has a most important spiritual significance. Those who have a purpose to create trouble among the pure devotees of Krishna by infecting their nature with their own malicious disposition meet with a certain degree of initial success in their nefarious undertaking. This emboldens them to make a direct attack on Krishna Himself when He appears on the scene of their depraved activities in order to restore the living faith of His Own bonafide associates.

Those who are not exceedingly clever can never be servants of Krishna. But the service of Krishna is also never available to those whose cunning is employed for depriving Krishna of the fullness of His enjoyment. Kaliya and those who are actuated by a naturally malicious disposition are also styled clever in the ordinary phraseology of this damned world. Such rascals may also have the impudence of taking their stand upon the texts of the Scriptures for using their cunning in the graceless attempt of depriving Krishna of the service of His Own. This kind of conduct may also pass undetected and may even be regarded as possessing the perfect skill of confidential service. But Krishna is sure to expose the real nature of the villainy just at the moment when it has been

successful in misleading His best-beloved ones.

It is, indeed, very difficult to understand the Ways of Krishna. Krishna apparently permits almost every form of offence to be perpetrated with impunity against His most beloved ones. This has the effect of providing an opportunity to His Own for proving their incomparable love for Himself and by means of this unique exhibition of their love to defeat in the most fruitful manner the machinations of His worst enemies. The friends and chums of Krishna are offered to the malice of cunning and relentless brutes in order to bring out the difference between the two and thereby enable the latter to desist from troubling the devotees of their own accord.

But these brutes are never allowed to associate with the servants of Krishna even after they forego their malice towards them. They are eternally debarred from the service of Krishna in Braja. But the touch of Krishna's Feet makes a real difference

between the recipient of His mercy and the other brutes. Kaliya is no longer regarded by Garuda as the enemy of Krishna. Kaliya is, therefore, allowed a place among the protected of Krishna.

It does not follow that it is a paying business to poison the hearts of His servants against Krishna which is sure to be rewarded by the grant of His protection. Yes, this is so after the pride of the miscreant is thoroughly broken by being trod upon by Krishna Himself. He is thereby inspired with a most wholesome dread which effectively prevents him from trying to breed mischief among the bonafide devotees by owning an unwilling allegiance to Krishna and assuming the badge of His servitude by wearing on his head the print of His lotus Feet.

The mercy shown to Kaliya is so obviously and disproportionately great in its magnitude in face of the extreme gravity of his offence that no rationalistic explanation can do justice to its full beneficent significance.

Restoration of Tirtha Sree Braja-mandal

A project for the circumambulation of the Holy Sphere of Braja has been under contemplation of the Editor for some time past. It has given rise to the need for propaganda for enlightening the public regarding the real nature of the function.

The doctrine of Tirtha or place possessing spiritual sanctity or, rather, sanctifying efficacy, is probably the common property of all the great Religions. The functions, such as pilgrimage to and circumambulation of Tirthas, are closely associated with the above doctrine. Places connected with the Activities of the Divinity and His devotees are considered to possess special sanctifying power. The Sphere of Braja is connected with the Early Career of Sree Krishna. The Braja-Leela of Sree Krishna forms the central topic of Srimad Bhagabat which, according to Sree Chaitanya, contains the teachings of all the Scriptures in their only unambiguous form.

The tradition of the Appearance of Godhead in this mundane world is recorded in the old Scriptures of this country. These Divine Descents are infinite in number. An infinitesimal portion of Their Activities alone has been handed down by the Scriptures.

The Scriptural Account is therefore, by no means exhaustive. But the narrative of the Doings of the Divinity possesses the distinguishing quality of the One Indivisible Absolute Truth. One particle of such narrative therefore, possesses the living potentiality of disclosing the whole Truth.

The very abundance of the revealed literature of this country has given rise to lack of proper interest in the subject both among the people of the country and foreign students of religious history, for different and diverse reasons. The people of India to this day continue to cherish their Scriptural records with a deep and manifest reverence. The Hindus still claim to be guided in the minutest activities of their ordinary daily life by the teachings of the Scriptures. They have been accustomed to do so from time immemorial. The customs themselves, according to our best available testimony, have not been materially different for at least the last two millenniums either in spirit or form from what they are at the present day. This has bred the natural and universal disposition on the part of the people to their mechanical acceptance. This is not by any means an irrational attitude if we care to remember that the prin-

ciples underlying those customs have not lacked very careful and exhaustive consideration at the hands of a wonderfully gifted body of theological exponents during the long past with the result that the average person in India is in a better position to follow a theological argument of any real value than most persons in another country.

For one thing the Indian mind is accustomed to reject mechanically any proposition that aims solely at a mundane result. In the same way any proposal that makes any reference to Godhead is listened to with a patient reverence by young and old who consider the act of listening itself as a sufficient reward irrespective of any gain for the intellect. Towards a religious discourse the average Indian never seeks to exercise his critical instinct. All this is highly favourable to the reception of the Absolute Truth appearing on the lips of the *bonafide* Teacher. It also provides that perfect atmosphere of unprejudiced attentiveness on the part of one's hearers which is so necessary for being enabled to deliver the message of the Absolute.

The Indians revere the Sphere of Braja where Sree Krishna displayed to the view of humanity the Divine Activities of His Early Career. They mechanically perform the pilgrimage to the holy sites in the land of Braja sanctified by those Divine Events.

They ask no questions, nor do they ever consider that it is necessary to know more than they do or what they will hear during the actual performance of the journey from their guides and associates. They are certainly liable to be cheated and misled often to their utter ruin. But only for preventing this possibility no Indian will consent to any radical change of their mentality in regard to the Absolute. The Indian is told by his Scriptures that the Tirtha derives its sanctity from the presence of the devotees of Godhead and their presence is guarantee against all real misadventure.

This leads to the question of the continual renewal of the sanctifying power of the Tirthas themselves by the presence of the *sadhus*. If no *sadhu* visits the Tirtha for a time then its sanctifying efficacy tends to become dormant. The *sadhu* knows whether a Tirtha is in the dormant condition or not. When Sree Nityananda made his pilgrimages to all the holy Tirthas of the country he found that Krishna was not to be found at any one of those places. Those Tirthas had been deserted by Godhead. In this Iron Age all Tirthas are said to have lost their efficacy. This must be evident to all impartial observers. The Tirthas are now the haunts of a large number of persons who possess a very questionable character. Add to this the fact

that the reputation of Tirthas for possessing the power to cleanse from sin, leads many persons to visit the places to get rid of the effects of most heinous offences. It is said by the Scriptures that the presence of these great sinners tend to pollute even the sanctity of these holy places. Many confirmed sinners make it a point of merit to settle down at these holy place to a life of avowed sinfulness in the hope that even the immoralities committed at the holy places have a sanctifying power. In the Kali Age all the Tirthas have for these reasons become the meeting places of the most unrepentant sinners. There is no wonder, therefore, that Sree Nityananda Prabhu did not find Krishna at any of those holy places. There were, indeed, the thrones of Krishna but those seats were all vacant.

The visit of Sree Nityananda to the Tirthas was the precursor of the Visit of the Supreme Lord Himself to those places. Nityananda had been told by certain extraordinarily well-informed persons whom he had put the question regarding the whereabouts of Krishna that He was at Nabadwip. The Lord was then to be found at only one place in this world viz, at Nabadwip. From Nabadwip the Lord visited almost all the Tirthas of the country as a sannyasin. He is said to have restored the Tirthas of Sree Brajamandal by the

agency of Sree Sanatan Goswami. Have these activities of the Divinity made any perceptible change in the character of those places? To an external observer the contrary of this seems to be the case. Both Nabadwip and Brindaban head the list of the Tirthas for their notoriety as resorts of all the immoral persons of the country. Those inhabitants of the Tirthas who wear the garb of *sadhhus* are regarded with no less suspicion by the laity in respect of their sinful propensities.

What then, it may be asked, is really meant by the process of restoration of the Tirthas if by its means they are not made safe and clean places? It is not contended that there are no religious persons at all at those holy places. Although when Nityananda did not find Krishna at any of those places it certainly means that not a single *sadhu* was to be found anywhere in spite of the countless hosts of persons in the garb of *sadhhus* who have always been found to infest those places for exploiting the charity of the numerous, well-to-do pilgrims.

Historically speaking we find that something was done by the famous Six Goswamins for restoring the splendour of Sree Brindaban by the construction of number of lofty temples which are the oldest edifices of the place to this day. There were no buildings worthy of the name at

Brindaban when the temples were built. But there was the old tradition at the place that it had been the Scene of the Activities of Sree Krishna. Sree Chaitanya was shown all the holy sites by the cicerones during His Visit to the country in 1513 (?) A. D. It is, therefore, possible for the local tradition to survive even when the Tirtha lies dormant. Sree Chaitanya did not re-identify the historic site. This was not necessary as the old sites were already well-known.

The construction of the temples certainly added to the fame of the Tirthas and led to a larger influx of pilgrims. This is also responsible for the subsequent settlement of the suspicious characters in the garb of Vairagis and the almost open debaucheries that are practised by certain sections of so-called holy men and women in these days. The teachings of Sree Chaitanya and the Six Goswamins are now utterly neglected at the very shrines which had been set up for their practice. And in place of those teachings and practices one finds the prevalence of the very evils which it had been the purpose of their founders to cure by their means. Is the Divinity less powerful than the Principle of Evil?

It is rank superstition that chooses to regard any place or entity of this

mundane world as possessing any spiritual value. It is a contradiction in terms. The mundane is the denial of the spiritual. The *sadhu* has an eye for the spiritual. Sree Braja-mandal, the real Divine Realm, is never any earthly place or country. Nevertheless there is such a thing as the apparent use of the entities of this world by the *sadhu* who is the whole-time servant of Godhead. Why has the *sadhu* anything at all to do with the things of this world? Can any mundane entity have any spiritual use? Ambitious empiricists are always knocking at the portals of the Absolute for the right of entry there earned by worldly merit. Pseudo-*sadhus* are similarly crowding into the holy Tirthas by right of their garb and professing to be able to show others the way into the Realm of the Absolute by methods which no mortal man can understand. All this makes the confusion doubly confounded and one is apt to lose real sight of the issue.

For one thing it is necessary to shake off all lingering belief, if one is inclined to have any, that the Divine Realm of Braja cannot be reached by any human contrivance whatsoever. Neither can it be reached by simply donning the garb of a *sadhu* or by following mechanically or with honest faith the instructions of any person who has no access to the

Absolute. The Scriptures give no direct help in the matter. The Scriptures are as much mundane to the uninitiated as the Sphere of Braja.

Can the Realm of the Absolute be reached by the practice of morality without reference either to *sādhu* or the Scriptures? If I am loyal, truthful, kind-hearted, charitable, possess control over the animal passions, if I am intelligent, well informed, without prejudice, open to conviction and accustomed to act up to my convictions at a sacrifice of labour and comforts, etc., etc., will it follow as a matter of course that Godhead will be pleased to disclose to me all the secrets of the Universe? In other words will these qualifications, which lead to success in worldly undertakings, be of similar efficacy in obtaining for me access to the Absolute? The answer is obvious. These qualities are certainly calculated to lead to conceivable worldly results and their success in such matters is perfectly intelligible. But is there any reason for expecting from them an effect which is not intended nor, as a matter of fact, at all conceivable to our present understanding? Neither morality nor immorality can ever lead to the Absolute but on the contrary both of them can only lead to very definitely calculable worldly results.

When, therefore, a rascal in the garb of a *sādhu* tells me that an immoral course

can, in a manner that is unintelligible to me, lead to the Realm of the Absolute he is calculating on my credulity or ambitious instinct for making me a victim of his perfectly non-spiritual purpose which it is my clear duty to be able to avoid and it is no less my duty to all persons to expose the rascality that is hidden under the garb of the *sādhu*.

When the Scriptures tell us that the Absolute is not accessible to our present understanding they certainly do not intend that we are not to make the fullest use of our present faculties that is available to us. They, however, tell us that by no manner of use of our present faculties we can legitimately expect to have access to the Absolute. This is so self-evident. Why then are we invited to undertake the pilgrimage to Śrīe Brajamandal? As it is clearly only a mundane performance so far as I am concerned it can only lead to a mundane result. Even if I admit for the sake of argument that the country can at all be the Scene of Divine Activities even in an unintelligible sense how can I also not admit that it has produced no other but a mundane effect on me with whatever purpose I have chosen to tread its holy soil for numberless times, if such is, indeed, the fact?

But if I shift the appeal from the land to the person can you not agree

to listen to what the *sadhu* has got to say? But who, indeed, is the *sadhu* to whom one is asked to listen? There is a real answer to this question. One who talks of nothing else except the Absolute is the *sadhu*. It is possible for a person, if he is not disposed to be unduly prejudiced, to be able to follow the discourse on the Absolute. Such a person must not, however, commit himself to take anything on trust or to do anything that he cannot approve. It will, of course, be necessary to exercise full patience in order to be able to pick up the vocabulary of an entirely different plane.

Yes, all this is reasonable. But has this any connection with the call to join the circumambulation of the land of Braja as a function that is worth while from the rationalistic point of view? Has the country about Mathura in itself got any spiritual efficacy? Why should not the same result follow if I listen to the *sadhu* at some other locality?

The two things are not exactly identical. Suppose you are introduced to this world for the purpose of picking up by direct perception what you are told by your teacher. It would be very easy for you to do so on account of your actual proximity to the objects that you are asked to observe. This world is not a figment of your imagination. It has got its own distinct

subjective existence. So it is quite conceivable for you to be in the presence of this entity by obeying the conditions that obtain in this mundane world for the actual attainment of this particular purpose. You have agreed to listen to the *sadhu*. Your hearing faculty is a mundane thing. You do not object to make use of it. It is the purpose of the *sadhu* to enable you to make the acquaintance of the Divine Realm of Braja. In the same analogous way in which your present hearing faculty is to be enabled to attain the service of the Absolute your other faculties can also be made to render their service if only in order to cure them of their wrong aptitude of intervening with their mundane suggestion.

It is, therefore, only in order to help the function of hearing the transcendental sound from the lips of the pure devotee that it is proposed to find a corresponding occupation for the other faculties. Unless one serves Sree Brajamandal it is not possible for one to get rid of obstructing perception of limited space. But if one chooses to undertake only a sight-seeing excursion to the land of Braja in pursuance of one's idle inquisitiveness regarding a mundane subject, one cannot expect to find anything else than an undesirable aggravation of mundane proclivities.

It is, of course, perfectly true that the transcendental sound is all-sufficient

and a person must in all cases have recourse only to the spoken words of the *sadhu* for the attainment of spiritual enlightenment. During the sojourn to the land of Braja also it is only the transcendental sound that can give one even a function for the other faculties. But it is easier for a person to hear a subject that is also really present in a perceptible form to the other faculties which have a natural tendency to disturb one's attention by going after mundane objects while one is really willing to concentrate on hearing.

But it is also open to the Land of Braja to refuse to appear before the mundane senses of the conditioned soul. The *sadhu* alone knows whether the Divine Realm will condescend so to appear. The Divine Realm obeys only Her Lord. The restoration of the Tirtha, therefore, means nothing short of a Divine Dispensation. By the Mercy of Sree Gaursundar the Holy Realm of Braja is now really perceptible to the mundane senses of the conditioned soul by the causeless grace of the *sadhu*. Sree Gaursundar has made it possible for the *sadhu* to call the pilgrims for circumambulation of the Divine Realm of Braja by listening to his spoken words both as means and object as regards the attainment of this

spiritual function. One Dispensation only helps the fulfilment of another. They never run counter to one another. No *sadhu* will undertake to lead the pilgrimage to a Tirtha that he knows to be inaccessible to the faculties of mortal man.

Srila Thakur Bhaktivinode reduced the physical hazards of the pilgrimage to the land of Braja by his pacification of the Kanjhars who used to rob and murder the unwary pilgrims most systematically. But this act of the *sadhu* did not dispense with the necessity of performing the pilgrimage under the guidance of a *bana jide* devotee. The pseudo-*sadhus* are far more dangerous to the pilgrim to the Divine Realm than any brigands of this world. It was better that there were fewer pilgrims to the land of Braja through fear of the Kanjhars than that the number of the victims of the pseudo-*sadhus* should increase. Those who choose to visit the Realm of Braja under the guidance of themselves or of pseudo *sadhus*, commit an offence against the Realm of God either deliberately or through mere inadvertance. This short article has been penned in order to submit the teaching of the Scriptures before both classes of readers.

Madras Presidency's Homage

(MADRAS CITY CORPORATION)

Address to Sri Saraswati Goswami Maharaj

A brief but impressive function was witnessed in the 'Rip on Buildings' this afternoon the 29th. January, '32 when the City Corporation presented an address of welcome to Paramahansa Sri Srimad Bhakti Siddhanta Saraswati Goswami Maharaj.

Councillors were present in large numbers as also a number of ratepayers and disciples of the Swamiji.

Mr. T. S. Ramaswami Aiyer, President and Mr. D. D. Warren, Commissioner, received the Swamiji at the entrance and conducted him to the Council Chamber. The Swamiji was garlanded.

Swami Anantavasudev Vidyabhusan a disciple of the Swamiji, gave a prayer song, after which the President read the address and presented it to Swamiji enclosed in a casket.

The address which was brief and extended a cordial welcome to Swamiji stated :—

• “You have distinguished yourself not only as a religious teacher of profound learning in the several branches of theistic philosophy, but also as a practical reformer engaged in various activities for the universal welfare. While you are looked up to with

reverence by thousands of your religious persuasion as a religious preceptor of rare erudition, you have maintained a lofty unsectarian outlook on life and on the many problems affecting our country. Your visit has been hailed with delight in our city as an event of great importance. We hope you will carry with you pleasant recollections of your visit to our city. In conclusion we pray that your laudable efforts in the religio-social and educational fields may be crowned with success and that you may be blessed with a long life full of love to all.”

Reply

The Editor in replying, spoke as follows :—

My loving friends, — I deem it a great favour that you show this afternoon appreciative sympathy for an insignificant soul like me who have had the only ambition of serving you with a whole heart. The great Corporation you represent, constituted with generous and lofty-minded city-fathers like you has no doubt encouraged me by this cordial welcome. Worthy as you are, you look upon every individual of my calibre as an altruist ; but my feeble

endeavours are not quite fit for your kind reception. By following the higher and the highest altruists I find, the principal criterion in them is the God loving spirit which is as it should be, respected by both civic administrators and the administered.

My connection with you as a visitor has amply been remunerated by your wonted generosity. I will surely carry the present happy recollection wherever I go and as long as I live. The altruistic mood which I in my feeble attempt find you though meant for the service of, and love for human beings specially of this metropolis will, I hope, ever tend to terminate in the fullest service of Godhead whose conciliatory parts do represent the lives of human beings.

My experience in my humble but

honest endeavours in religio-social service and theistic education has impressed me that all our attempts should terminate in the Fountain Head Who is the only Regulator of our versatile mentality.

Civic regulations and enterprises may mean for temporal happiness of every individual of your city who receives your co-operation as a citizen; but I cherish it the permanent need of us all to engage all our activities in the Eternal Sustainer I mean the Personality of Godhead.

In fine, I offer my hearty thanks for the kind sympathy and high honour you have shown to me.

The councillors were then introduced to the Swamiji, after which the gathering broke up.



81	The sannyasin said: "I wish to beg for an alms", The parent of Nityananda answered, "Be it as thou wish'st".	90	"It is the very same thing that has happened to my-self this day ; Krishna save me in this great crisis of my soul's trial".
82	The sannyasin said, "I am going on a pilgrimage ; I have no good Brahmana to keep me company.	91	Providentially it is the very same party, how can the mind be not the same ? Or why else was Lakshmana born in his house ?
83	"This eldest boy of yours Do thou give to me as companion for some days	92	Pondering thus the Brahmana went up to his consort ; And unto her he narrated all the details.
84	"I will cherish him more than my life ; He will see all the holy places by different methods".	93	On hearing him the loyal wife, mother of the world, Said, "That which is your wish is also mine, my lord".
85	On hearing the words of the sannyasin the pure good Brahmana Was stricken with a great anxiety and sorrow in his mind.	94	Then the father of Nityananda came back to the sannyasin, And, bending low his head, gave his son to the mendicant.
86	'It is, indeed, my life that the sannyasin has begged ; But I think I lose all if I do not give.	95	The good sannyasin went away taking with him Nityananda ; In this manner Nityananda left his home.
87	"In the olden days all great men have given Their lives to the mendicants with joy.	96	No sooner was Nityananda gone than Haddai Pandit. The Brahmana, fell prostrate on the ground in a swoon.
88	"His Son Ramachandra was the Life of Dasharatha ; In those ancient times Biswamitra begged to have Him as alms.	97	Who will describe the weeping and lamentations, Stone and wood were rent hearing th me.
89	"Although the king did not live after being bereft of Rama, Yet did he give,—so says the Purana.		

- 98 By the mellow quality of his serving mood
He became distracted and was like a dead
thing ;
The people said, "Hado Ojha has turned
mad".
- 99 For the space of three months he did not
taste any food ;
His life was preserved by the power of
Chaitanya.
- 100 Why does the Lord leave one who is so
loving !
Such is the inconceivable intimate mood
of Vishnu and the Vaishnavas.
- 101 Abandoning His mother, Devaluti, whose
husband had already left her,
Lord Kapila went away from home with
a tranquil mind.
- 102 Abandoning such a Vaishnava father as
Vyasa
Shuka went away without once turning
back his face.
- 103 Abandoning to her solitary home such a
mother as Sachi
The Jewel of sannyasins left the world,
quite unperturbed.
- 104 Such renunciation, in the cause of the
supreme good, is never desertion ;
It is only rarely that some great soul can
grasp the meaning of it.
- 105 All these pastimes are for the deliverance
of the Jeeva ;
May the hardest wood be rent by listening
to this.
- 106 It is as a case like that of His father after
he lost Sree Ramachandra.
By hearing which even the Yavana sheds
copious tears.
- 107 In this manner after renouncing his home
Nityananda-rai
Journeyed to the tirthas tasting the bliss
of his own Divine Nature .
- 108 To Gaya, Kashi, Prayaga, Mathura,
Dwaravati
To the hermitage of Nara-Narayana, the
magnanimous one bent his steps.
- 109 After visiting the home of the Buddhists
he went on to the abode of Vyasa
To Ranganatha, Setubandha and Malaya.
- 110 Then did the great One go to the holy
city of Ananta,
Traversing the solitary forests, supremely
fearless.
- 111 He went to the Gomati, Gaudaki, Sarayu,
Kavery ;
He enjoyed the pastime as he roamed over
Ayodhya and the Dandaka forest.
- 112 He journeyed to Trimalla, Benkatanatha,
Sapta-Godavari,
To the seat of Mahesha, the city of
Kanyaka.
- 113 To Reba, Mahismati, Mallatirtha,
Haridwara
Where in the past, Ganga had manifested
her appearance.
- 114 In this manner after visiting all the tirthas
Nityananda-rai came back again to
Mathura.
- 115 No one can know the holy realm of
Ananta ;
He thundered as he beheld the place of his
former birth.
- 116 Always in the mood of the child, seeking
none other expression,
He played with the dust in the heart of
Brindabana.
- 117 He did not go anywhere in quest of food ;
He rolled in the dust of Brindabana as a
child.
- 118 No one understood his open-hearted
behaviour ;
He fed on nothing but the mellow quality
of Krishna.
(To be continued)

Ourselves

Circumambulation of Sree Nabadwip-Dham

The devotional function of the Annual Circumambulation of Sree Nabadwipdham was most successfully performed during March 12-19 by the devotees who assembled at Sridham Mayapur from all parts of the country. The vast concourse of the pilgrims starting from Sree Chaitanya Math in a huge sankirtana procession passed through the "Nine Islands" in due order in course of eight days under the lead of His Holiness Tridandi-swami Sriend Bhaktivinok Bharati Maharaj. Although the rush of pilgrims this year was very great on account of the lunar eclipse on the Eve of Advent of the Supreme Lord, the function passed off without untoward incident of any kind. The students of Thakur Bhaktivinode Institute offered their services as volunteers and proved of great help to the pilgrim.

Sridham Mayapur—The thirty-eighth Annual Meeting of *Sree Nabadwipdhampracharin Sabha* was held during March 2-22 and was attended by a very large number of devotees who had assembled from all parts of the country. The Editor presided. The Sabha met in the Natyamandir of Sree Yogapeetha on the 20th and the adjourned meetings were held on the 21st and 22nd respectively in the Avidyabaran Natyamandir of Sree Chaitanya Math. The detailed account of the meetings is given in the next issue.

Anniversary of the Advent of the Supreme Lord—The 446th Anniversary of the Advent of the Supreme Lord Sree Krishna-Chaitanya was celebrated at Sreedham Mayapur, the Place of the Nativity of the Lord, on the 22nd of March on a magnificent scale by sankirtanam and discourses on Krishna by the assembled devotees under the direction of the Editor and Tridandi Samnyasi Maharajas, Brahmancharins and other members of Sree Viswa-Vaishnava Raj Sabha. The total number of pilgrims this year unprecedentedly large on account of the lunar eclipse.

Thakur Bhaktivinode Institute :—Srijukta Brajakanta Guha M. A., I. C. S., District and Sessions Judge of Krishnagar presided at the distribution of prizes to the students of Thakur Bhaktivinode Institute which came off on April 3. Many leading gentlemen

from Krishnagar and other parts of the District were present. His Holiness Srīmad Bhakti Pradip Tirtha Maharaj, Head Master of the Institute, read the Annual Report. Srijukta Rajendranath Sen M. A., I. E. S., Principal, Krishnagar College, spoke in appreciation of the high ideal of the Institution. The Editor also addressed the meeting on the necessity of bringing modern educational efforts into line with the teachings of Mahāprabhu Sree Chaitanya. The learned President expressed his great satisfaction regarding the management of the School and the activities of the Mission in connection with the holy place of Advent of Sree Chaitanya and thanked the authorities of the School for providing with the opportunity of visiting Sridham Mayapur which was the fulfilment of a long cherished desire.

Means of communication : The roads to Sridham Mayapur, that are ordinarily availed by the pilgrims, viz., those from Mahesganj Railway station and from Hular Ghat, opposite Nabadwip Ghat Railway station, have been improved as regards average level and have also been provided with a bridge each so that it will now be practicable for pilgrims to reach Sridham Mayapur on land during the rainy season by both tracks. The public are thankful to the Local and the District Boards and also to Sripad Beorchandra Brahmachari of Sree Chaitanya Math who supervised the work all through, for this long-delayed improvement in the means of communication to the most sacred Tirtha of Bengal. We hope that the District Board of Nadia owe it to themselves, for the prestige and glory of Sree Nabadwip, to carry out the project of metalling the road from Hular Ghat at an early date for rendering it practicable for traffic in motor buses and cars with Sridham Mayapur for the convenience of the great number of pilgrims and visitors who make use of the said road at all time of the year.

BRANCH MATHS :

Delhi Gaudiya Math :—The 446 Anniversary of Advent of the Supreme Lord was celebrated by a large number of devotees who assembled for the purpose in the premises of the Math at No. 13, Hanuman Road, New Delhi, on the 22nd March in the evening. Their

Holinesses Srimad B. S. Giri and B. B. Ashram Maharajas addressed the public on the occasion.

On March 23rd His Holiness Srimad Giri Maharaj delivered a most interesting lecture on "the Philosophy of the Geeta and the Philosophy of Sree Chaitanya" on the invitation of the members, at the local Hari-Sabha, on the occasion of the inauguration of the New Buildings of the Sabha. His Holiness was under the necessity of refuting the view, which had been expressed by a previous speaker who had tried to prove that the Geeta teaches the cult of "work". His Holiness offered the theistic interpretation which establishes on irrefutable evidence that the Geeta teaches the religion of spiritual service (*Bhakti*) of Godhead from beginning to end. This interpretation was unanimously accepted by the large audience.

Amlajora Prapannashrama :—Pandit Sripad Siddhaswarup Brahmachari delivered a lecture in the premises of the Math on the 20th of March to a large gathering of the local people in course of which Brahmachariji made it clear to his hearers that the true Nature of Godhead can be realised only by the method of submissive listening to the Transcendental Sound from the lips of the *bhavajale* sadhus. This, said Brahmachariji, is the sum and substance of the preaching of the Gaudiya Math, the only institution that stands solely for this truly liberal spiritual interpretation of the Scriptures. On the following day Brahmachariji narrated to the people the Transcendental Leela of Sree Gauranga with the help of magic lantern slides.

Their Holinesses Srimad Sagar Maharaj and Srimad Nityananda Maharaj conducted the Annual celebrations of the Amlajora Prapannashrama, which were most successfully concluded on the 15th of April by a great Nagarsankirtana procession and the distribution of the Mahaprasadam to all the assembled people. Lectures were delivered every evening.

Sree Gadai Garanga Math, Baliati Dacca :—His Holiness Srimad Nemi Maharaj arrived on March 31 and is carrying on a vigorous propaganda which includes regular Nagar Sankirtana.

Propaganda

Twenty-four Parganas (Bengal) :—

His Holiness Srimad Bharati Maharaj with Sripad Siddhaswarup Brahmachari and a few other devotees paid a visit to the village of Kolsur during April 3-4. On April 3 His Holiness expounded the episode of Vasudeva and Sarada from the Bhagabatam in the Temple of Sree Sree Radha Gobinda. On the next day His Holiness and Sriepad Brahmachariji addressed a very large gathering of Hindus and Muhammadans of more than a thousand persons on the subject of "the duty of human life."

At Belgatchia, Calcutta :—During April 14-15 Pandit Sripad Siddhaswarup Brahmachari expounded the episode of King Ambarish from the Bhagabatam at Haripremashrama Harisabha Belgatchia, on the invitation of the members of the said Sabha.

At Chinsura :—His Holiness Srimad Sagar Maharaj lectured on the subject of "The Sanatan Dharma taught and practised by the Supreme Lord" on April 9 and 10 at the Haribhaktipradayini Sabha, at Kasurbazar, Chinsura.

At Mahadai Rupchak, Midnapur—His Holiness Srimad Bharati Maharaj expounded the Bhagabatam to great gatherings of the local people during April 14/16. The Mahapatra Mahasayas arranged the distribution of Mahaprasadam on a big scale to the assembled people on the 16th.

At Ellore Madras—Their Holiness Srimad Bon Maharaj and Srimad Sudhar Maharaj with a party of Brahmacharins reached Ellore on April 9. On the following day Their Holinesses were taken in a great sankirtana procession by the inhabitants of Vanguru in connection with the Festival of Installation of Sree Murtis in the village. On April 11 the Swamijis delivered most interesting lectures explaining the difference between the worship of Sree Vignraha and Idolatry. Srijukta Addagarla Seshayya offered to bear the cost of the erection of a shrine of the Holy Foot-prints of Sree Chaitanya Mahaprabha at Ahobilam.

Maths associated with Shree Viswa Vaishnava Raja Sabha :

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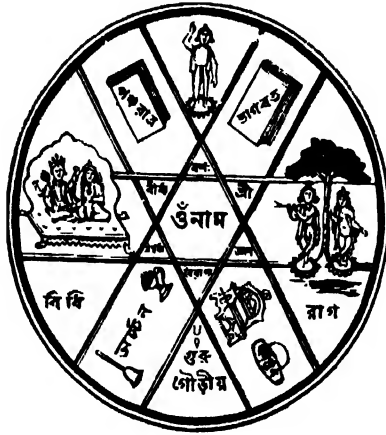
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EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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To Our Readers

We approach our readers with our request for extending to us their kind patronage during the sixth year of the appearance of the Journal in the English garb. These years have been a time of anxiety all over the world. The Message of Sree Krishna Chaitanya is to win the whole world to a serious consideration of the immediate spiritual ordering of human affairs if the race is to avoid far greater crises than any yet experienced. We are undoubtedly very insignificant instruments for carrying the Divine Message. The kind-hearted reader is requested to overlook any defect in the medium in consideration of the fact that the Message cannot be obstructed by any resistance of medium. We have been given our great eligibility by being selected for the office by our transcendental spiritual Guide who is free from every defect. This is also our claim to the kind indulgence of the reader.

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*Manager,
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THE HARMONIST

OR

SIREE SAJJANATOSIANI

VOL. XXIX

JUNE 1932, Chaitanya-Era 446

{ NO. 12.

Eternal Function and Present day wants.

THE analytic process has always reigned supreme in all positive scientific research into the realm of the unknown. Our present self certainly stands in need of a searching analysis for the exact determination of its analytical composition. This is not a hopeless task as is sometimes supposed from the actual experience of widely differing views on the subject that have been almost recklessly promulgated since the very dawn of religious thought. Let us try to gather up the points of agreement that are to be found in the conclusions of the differing schools of thinkers.

None could deny the presence of certain definite insentient components

g a kind of outer structure of our present self. The organs of senses are distinguishable from the insentient components of the external tabernacle, although they are found to be incorporated with it. The organs of sense differ from one another in their functions. But the whole sentient function is definitely distinguishable from the operation of insentient matter and motion.

What then is the exact nature of the relationship between the display of the sentient function and that of the brotherhood of matter and motion which is apprehensible as insentient? The labours of analytic scrutinizers offer us the proposition which seeks

to recognize a relationship of categorical distinction between spirit and matter. The molecular and electron theories of matter no doubt seek to ignore the substantive existence of spirit apart from matter. But these materialistic theories by their refusal to recognise any but the insensate components of our present self only obstruct the process of an effective analysis by their avoidable, irrational and insistent partiality on behalf of an *ab initio* assumption of imperfection in the *prima facie* components which form the very subject that is to be analysed.

The conception of spirit is incongruously associated with matter in the purely materialistic explanations of the components of our present self. It cannot be claimed to be a satisfactory result. If the material entity is conceived as the only component of our present self and as being resolvable into the form of material energy displaying a perpetual opposition of function in the final position, may not the unsatisfactory nature of this type of solution offered by the postulation of a dominating external entity, have itself brought about a natural reaction in favour of the more harmonious conclusion offered by the counter postulation of the indominant energy inherent in the spirit striving to eliminate the incongruent association of spirit and

matter constituting our present obvious self, as being the more scientific view admissible by any real analytic enquiry? The decisive superiority of the latter method at once manifests itself. It relieves us of the necessity of subscribing to the material theories which effectively obstruct us from arriving at any all-round solution which also accommodates the sentient. It does not condemn our conception to be restricted to the barren mundane space and the category insentient movables.

As a matter of fact no materialistic mental speculation can afford us relief from the hostile invasion of multitudinal objects. Mental speculation, on the contrary, is foredoomed to recommend the exclusive of the very physical thing and their subtle abstraction, against which we seek to be protected. The ambition to seek for the amelioration of our present condition, is inherent in our actual self. But our present store of accessories is obviously inadequate for enabling us to attain the success of such ambition. So long as we choose to remain confined to the limited outlook we cannot expect any real relief. It is, indeed, this bitter experience of our actual present condition which induces us to look for a region that is really free from the invasion of any mundane inadequacy.

Such a hope is based upon the

actual recognition of the existence of an immaterial entity in our present composition which naturally seeks for our spiritual freedom by the postulation of the reality of our perfect transcendental existence. Under the lead of this new hope, the method by which we proceed to achieve the determination of the self also takes an entirely new direction. We no longer listen to the empiric demands that offer to be able to fill up the gap of our knowledge of the self by our defective exploitations, with the help of the treacherous future tense. We are led to examine much more carefully the implications of the word 'eternal'. This leads to startling and revolutionary discoveries.

And after we come to know the direction of eternity, we make the serious attempt to dissociate ourselves from the temporal position. The question of eternity is then solved in its three fold manifestive nature *viz.*, (1) Space, (2) Time, and (3) Person.

Our initiative function speculates in different plausible ways, formulating disruptive conceptions.

Sometimes we go in for restricting our terminal point with a short sighted suicidal policy, being accustomed to go round in our finite position. Basing our thoughts on the eternal plane we hallucinate to be elongated by identifying ourselves with the Absolute Infinity. The multiples of spans of

time suit our purpose to expand the series of numerals to unending position which is quite incomprehensible. This misconception originates from the ambitious view of manifolding our infinitesimality into infinity, which is but sheer hallucination.

The positive conception of the negative space is indulged to approach the transcendental region which has already revealed to the world the fact of its possessing the maximum enrichment of imperishable, unalloyed transcendental objects, hardly admitting any anthropomorphic conception to encroach upon the transcendental plane.

But the poverty of mundane manifestations, the rigours of finitude and craving wants, do not find any place in the fullest manifestive activity of transcendence. We need not disturb ourselves with filling up our wonted wants when we can acclimatize ourselves in the eternal region of transcendence. As soon as our function is realised there we easily sever our entity from this atmosphere of wants.

When we are set free from the intransigent scope of the transitory painful limited plane, we can then identify ourselves in our eternal functions of devotion—*Bhakti*. This function in her full swing clears out the true vision of the Object of Devotion as well the eternal position

of a transcendental Devotee, void of all wants but found normal in the region of needs. The speculative self has been found to pass like electric currents in his mental track in the regions of elevation and salvation. The pure self who can get rid of the ambitious scope of elevationists and salvationists can only regain his eternal function and can truly determine his unalloyed self who is a part and parcel of the Infinite Blissful Co-gent Potency of the Absolute. He need not flutter like a bird in a different sky where the three-fold miseries are predominant and no trace of eternity could be discerned.

The unalloyed self-determination is never transformable being identical with the absolute manifestive Bliss, void of all imperfections. We all consider ourselves quite unfortunate if we engage in secular engagements in the region of wants, instead of in an eternal life with our eternal reciprocal function, which is called "Devotion" to the Absolute in our present language in preference to an engagement as lords assuming the predominating aspect over the predominated.

This healthy view is to be imparted through the agency of unalloyed Spirit which can easily dispel the poverty-

stricken view of a Paradise or that of annihilating of self into the Absolute or that of indulging in provisional fruitive transient attempts.

Our present identification is leading us to supply ourselves with the objects of our crippled impression. And on recognising our true self we can easily dispense with the current ideas of the intelligensia by sticking to the Eternal function instead of attending to the present day need, and which also proves incumbent upon us.

So there is a wide gulf between the two functions that bifurcate the activities in chalking out the paths of different directions in the tug of war between the two contradictory views of the same mental entity of a human soul. And this has induced the teachers of the Absolute to dictate the audience that simultaneous contradictory elements of manifestation and non-manifestation have disclosed the self, which will be paradoxical if judged by our limited senses.

In fine, the Absolute unhesitatingly declares His position to the non-Absolute entities who have got their recess between Eternity and non-Eternity, between Infinity and between substratum and attributes.

Sree Haribhaktivilas

Sree Gopal Bhatta Goswami showed the highest mercy to humanity by his compilation of his great work that contains in a graded arrangement all practices of the Religion of pure devotion enjoined by the spiritual Scriptures. Sree Haribhaktivilas is not one of the class works that are of the nature of books of reference, deriving their value from the systematic arrangement of matter that is scattered over all parts of an extensive literature. It is not a mere encyclopælia of theistic practice in which the information contained in the Scriptures is arranged in a classified manner for the convenience of reference. Sree Haribhaktivilas has made the practice enjoined by the theistic Scriptures, which was available only to self-realised souls, accessible to all conditioned jivas. It has brought down the transcendental within the reach of mortals.

The text supplied by Sree Gopal Bhatta has been cleared from the least chance of being misunderstood by the commentary that has been added to the work by the mercy of Sree Sanatan Goswami. Srila Sanatan Goswami does not so much explain the text itself as the meaning of Bhatta Goswami.

The meaning in each case is supplied

by the Career and Teaching of the Supreme Lord Sree Krishna Chaitanya. It was possible for the two Goswamis to get at the full meaning of the Scriptural practices in the form that would be really intelligible to the sincere enquirer of the Absolute Truth, in terms of the practice of Sriman Mahāprabhu and His associates. The Scriptures are found by them to contain a great body of practices that agree with the significance of the Chaitanya Leela. They accordingly separated these from the other practices which they found had got mixed up with them in the Scriptures in their written form.

It does not take much time for a person to pick up the grain from the chaff if the two stand open to his view in their real character. The Goswamis looked into the Shastras in order to pick up those practices that were in agreement with the conduct of Sree Chaitanya and His associates. Those practices attained their living efficacy for the Age by being thus sanctioned by the precedents of Sree Chaitanya and His devotees.

Sree Haribhaktivilas is, therefore, verily the only authorised code of spiritual practice for the present Age. All other codes of religious practice,

therefore, require to be re-interpreted in the light of the fullest truth available to the people of this world for the first time in the authorised form. Sree Haribhaktivilas is, therefore, the code of all codes and the specific sanction of practices that alone are authorised for the present Age. It is part and parcel of the Chaitanya Leela.

The existence of the authorised Code has made the service of Godhead available to the conditioned soul in this Kali Age. The Shastras had announced that there is a specific Dispensation for each Age. But they had not given anywhere the Dispensation of the present Age in its authoritative form. It is this which was supplied by the compilation of Sree Haribhaktivilas. It also marked the formal retirement of the previous codes from the position of authoritative sanction which had belonged to them in their respective Ages. There can be but one Divine Dispensation for the same Age. This rule was not recognised by the atheists in the past. The atheists did not understand the necessity of an authorised Code in the sphere of Religion. They put their trust in man-made codes to serve as so-called working bases for their admittedly hypothetical religious (?) performances.

The same thing has happened also in our own Age and for the identical reason. Within a short time of the

promulgation of the Code of Sree Gopal Bhatta a rival code was compiled in avowed opposition to Sree Haribhaktivilas by the Smarta Pandit Raghunandan Bhattacharyya. The code of Raghunandan was prepared by the intelligentsia of Bengal to Sree Haribhaktivilas. The reason was that Raghunandan's code simply authorised every current practice of the day and thus appealed to national vanity.

The Divine Dispensation is made available to the Age exactly when Atheism is at the zenith of its glory. No one really felt the need for a New Dispensation except one solitary God-loving Brahmana of Nabadwip, Sree Advaitacharyya. It was the invocation of this pure devotee of Krishna that had power to bring about the Descent of the Divinity into this world. It was when Advaita himself was satisfied that no one in this world was prepared to accept the service of Godhead which had been made available even to the people of this Iron Age by the Unequalled Magnanimity of Sree Gaurasundar that he prayed the Supreme Lord to withdraw Himself from the view of the accursed generation.

It was, therefore, to be expected that an attempt would certainly be made by the atheistical camp to stamp out the last vestiges of the practices of the religion of *bona fide* devotion, at the

earliest opportunity. The most effective method by which this was to be achieved was suggested by the promulgation of the Divine Code. There was no want of precedents for the atheistic code. Still it must have been with a good deal of hesitation that the absurd code of Raghunandan was at last launched upon the devoted heads of the people of Bengal. It seems to have been accepted without any effective protest on behalf of the people. The atheistical position was thus consolidated to meet the spiritual menace. Its apparent triumph has lasted to our day. But its victory was never achieved in the sphere of literature. The religious literature in Bengal has been profoundly enriched by the teachings of Sree Chaitanya, but latterly the wholesome effect has been greatly obscured by the effusions of His pseudo-followers to a most alarming extent. The Bengali literature has been used in a less degree as a convenient medium of propaganda also by the atheistic school.

The tragedy of the enslavement of the conditioned soul is enacted with his own consent. But the fettered soul is debarred from having any clear realisation of the deadly artifices of the Deluding Energy by his own speculative acceptance of the status quo. These cogitations themselves are, indeed the pursuit of the suicidal course that is made available to those who are averse

to the truth, by the Deluding Energy. But this bitter proposition is, for this very reason, also the only thing that is absolutely unacceptable to the conditioned state. It is this fact which makes the deliverance of the *jiva* from clutches of Maya rationally impossible.

But the *jiva* in his conditioned state is apt to worship his traitorous rational faculty which plays into the hands of Maya to effect his utter ruin. Maya makes her appeal to the egotistic worldly instinct which is by its nature opposed to unconditional submission to Godhead proposed by the genuine theists as the only cure of the malady of pseudo-rationalism. To the person under the influence of the fell disease the message of the only remedy comes as a counsel of self-destruction and makes the diseased person on principle an active enemy of all genuine theistic teaching.

Such however, was the Supreme Magnanimity of Sree Gaurasundar that even those who detested the merciful import of His Teachings, were prevented by His Mercy from cherishing any hostility to Himself. On the contrary all persons, irrespective of caste, creed, or colour, experienced an over-powering attraction for the Personality of the Supreme Teacher. This has been specially the case in Bengal. And this was so in spite of the fact that the *Smarta* Pandits of Bengal, for

whom the people of Bengal, to their credit be it said, have never cherished anything like the sentiment of love. have always been indefatigable in opposing the general currency of the real teachings of the Divine Teacher meant for the deliverance of all pervert souls including themselves.

It has been the great purpose of the 'Harmonist' to approach the present

generation in Bengal and elsewhere with a faithful presentation of the real Teachings of Sree Chaitanya as exemplified by the actual illustrative conduct of an increasing number of souls sincerely disposed to the service of God-head, to whom the Truth has been mercifully manifested by the Guru Who is identical with Sree Nityananda Himself.

Madhva-Gaudiya Literature

There is really such a thing as spiritual literature. The distinctive mark of such literature is that it records the Message of the Absolute in the mundane vocabulary. It, therefore, differs as regards its subject-matter from the great body of secular literatures of the world that deal with the affairs of this world. Madhva-Gaudiya Literature contains the record of the transcendental activities of Sree Krishna Chaitanya and His associates and *bona fide* followers and their spiritual realisations.

Judged even by the secular standard the Madhva-Gaudiya Literature is of considerable extent. It includes a large number of Sanskrit works. This is supplemented by many books written

in Bengali, and also in several other dialects mostly of Northern India.

The Sanskrit works are mainly of four kinds viz., (1) original works that treat of the Career of Sree Chaitanya and that of Sree Krishna as realised by the Chaitanyaitees (2) commentaries on the Vedic Literature including the Upanishads, the Brahma Sutra, the Geeta and the Bhagavatam, (3) works devoted to the elucidation of the principles and practices of the Religion of spontaneous loving devotion taught by Sree Chaitanya. The fourth division consists of (4) hymns and prayers. These works have been written by the Acharyyas that is by persons who lived the life which they are authorised to recommend in their books to mankind.

exactly is the rupee in conjunction with its general characteristics.

(5) The ignorance that this exactly is the rupee in conjunction with its special characteristics.

(6) Brightness and such other similarity of the mother-of-pearl to the rupee.

(7) The knowledge or impression of the rupee.

(8) Any person who has the knowledge and ignorance of the general and special characteristics respectively of the rupee, and the knowledge or impression thereof.

(9) The person's organs.

(10) The person's body that supports the organs.

(11) The five primary elements, and meritorious and sinful deeds that effect the body.

The conditions are thus all fulfilled before superimposition results. The same is the case with the superimposition of the snake on the rope. The superimposition of the rupee on the mother-of-pearl, or the snake on the rope, is unimpeachable. We may test the superimposition of the Brahmic existence on the Cosmic existence in the light of the conditions and their fulfilment.

(1) The Brahman of the Monistic Vedānta being attributeless, has none of the general and special characteristics, along with similar ones to the

Cosmos, which is the object of superimposition. So the conditions of the basis are not fulfilled in Brahman. Hence there is no superimposition of the Brahmic existence at all on the Cosmic existence. Granted, however, that Brahman is the basis, we may await the development.

(2) As the basis Brahman ought to own the general characteristics. Being attributeless, he has none.

(3) For the same reason Brahman is devoid of special characteristics.

(4) Being devoid of general characteristics, and being actionless, Brahman does not constitute the knower. And then there is not another knower. The fourth condition is thus unfulfilled.

(5) Brahman being devoid of special characteristics, the fifth condition falls short of fulfilment.

(6) Being attributeless, Brahman is not similar to the object of superimposition.

(7) There being the attributeless Brahman alone primordially and nothing besides, representing either a conditional existence or an absolute one, the knowledge or impression of similarity is primordially absent.

(8) The Monistic Brahman being attributeless and actionless is not endowed with the knowledge and ignorance of the general and special characteristics respectively. And there being

quixotic feat. The very dispeller of superimposition is the knowledge of the special characteristics. The superimposition that could arise during the knowledge of the special characteristics is impossible of being dispelled, being effected during the presence of its very dispeller. Hence the ignorance of the special characteristics a prelude to superimposition.

(6) In the event of superimposition arising in the absence of similarity of the object of superimposition to the basis, then the superimposition of a snake on a stone, or the rupee on a piece of wood is even eventual. But so it never happens. Hence the similarity of the object of superimposition to the basis, a prelude to superimposition.

(7) If superimposition arises in the absence of previous knowledge or impression of the basis similar to the object of superimposition, then it is eventual in the case of an object never known before. No erroneous knowledge of this sort ever occurs. Hence the previous knowledge or impression of the basis similar to the object of superimposition, a prelude to superimposition.

(8) If there is not a being having the knowledge and ignorance of the general and special characteristics, and the knowledge or impression of the basis, who would then get into erroneous knowledge? Thus is a being, endowed

with the fore-mentioned attributes, a prelude to superimposition.

(9) If the fore-mentioned being does not own organs what is the medium then for the effectuation of knowledge impressions, and erroneous knowledge etc.? Hence mind and other organs antecedent to superimposition.

(10) The body that is the support of organs is also a condition for fulfilment to effect superimposition. But for that the organs have no other support.

(11) The absence of the five primary elements, and meritorious and sinful deeds that effect the body, means the non-existence of the body itself. Hence they are also essential conditioning for the effectuation of superimposition.

Whenever there is superimposition of the rupee on the mother-of-pearl, or the snake on the rope, all the fore-mentioned conditions are literally fulfilled. We may see how presently:—

(1) The rupee with its special characteristics, and brightness and similar characteristics to the mother-of-pearl, is the basis.

(2) Brightness and similar characteristics of the mother-of-pearl, are the general characteristics of the rupee.

(3) The individuality of the rupee is its special characteristic.

(4) The knowledge that this

conditions and their fulfilment, on which superimposition and Monism may pass muster. They are :—

- (1) The basis.
- (2) The general characteristics of the basis.
- (3) The special characteristics of the basis.
- (4) Knowledge of the basis in its general characteristics.
- (5) Ignorance of the special characteristics of the basis.
- (6) Similarity of the superimposed object to the basis.
- (7) Knowledge of the basis similar to the object of superimposition. For instance, knowledge of the real snake, to superimpose the snake on the rope, or the rupee to superimpose the rupee on the mother-of-pearl, or the impression thereof at the least.
- (8) Sentient being to superimpose by virtue of the knowledge and ignorance of the general and special characteristics respectively, and the knowledge of the basis, or the impression thereof.
- (9) Mind and other organs, the means of knowledge.
- (10) Body, the support of mind and other organs.
- (11) The five primary elements, meritorious and sinful deeds that effect the body.

These are the eleven conditions, direct and indirect antecedents to an erroneous impression, or superimposi-

tion. They embody the minutest details antecedent to superimposition. The process may be analysed and verified.

(1) In the absence of the basis with general and special characteristics, and similarity to the object of superimposition, there is no occasion at all for superimposition. Hence the basis of the above character.

(2) No general characteristics, no general knowledge of the basis, in the absence of any characteristics. Hence the general characteristics involved in the basis.

(3) No special characteristics, no occasion for superimposition. For there is the dawn and dispelling of superimposition in the absence of the knowledge and ignorance respectively of the special characteristics. Hence the special characteristics involved in the basis.

(4) If superimposition arises during the absence of the knowledge of the general characteristics, it may then arise even during deep sleep, or while the eyes are fast closed. But it never so happens. Hence the knowledge of the general characteristics.

(5) If the ignorance of the special characteristics is not a prelude to superimposition, then it may arise during the knowledge of their special characteristics that this is a snake, and this is a rope, and all the dispelling of such superimposition would be a

host of pseudo exponents and an immense body of spurious Gaudiya Literature, as has been the case in the past. This is to be expected by all really thoughtful persons. But nothing can have the least power of depriving a person of the mercy of the real agents of Divine Mercy except one's deliberate refusal to avail of the same when it will be offered at his very door in a perfectly recognisable form.

As soon as a single person will have conceived the sincere desire of under-

taking the promulgation of the tidings of the Gaudiya Literature to the peoples of this world he is thereby enrolled among the agents of Divine Mercy with power to forward the fulfilment of this expressed wish of the Supreme Lord. The Gaudiya Literature will not long remain confined to the Bengali-speaking people. It will in a short-time expand and display its full brilliancy through the medium of all the languages including those of birds, beasts and the vegetable tribes.

Rationale of Monism

(Advaita Vedanta)

BY

Sree Yekantapada Vaishnava

The theory of the one essential existence, back of the Cosmic evolution of superimpositions, draws sustenance from the scriptural text 'एकमेवाद्वितीयम्' and the like, interpreted in the light of Monism, and the Monistic structure is evolved. Back of the Cosmic evolution there is the Brahman of the Upanishads, attributeless, actionless, indivisible. Whence can, therefore, be the Cosmic evolution in disharmony with the Brahmic involution unless it be

superimposed? The evolution is the involution manifest, and vice-versa. This is in short the sweet song of the Vivarta-vada in Monism. The snake in the rope or the rupee in the mother-of-pearl, illustrates the superimposition theory, which is dealt with at great length by Sri Sankara in his famous Sareeraka Bhasya.

We may examine the structure of this superimposition theory in the light of rationalism. There are

unconditional service of the Absolute. The Madhva Gaudiya Literature enshrines the account of the Career and Teachings of Sree Chaitanya and His associates from the pens of the eternal servants of the Lord. They not only rank with the revealed literatures of the world but furnish the only complete Divine Dispensation for all Ages, and the Specific Dispensation for the present Age.

The reason why the promulgation of the Divine Dispensation has not been followed by the establishment of unadulterated Theism all over the world is to be sought in our neglect to try to understand the Gaudiya Literature by the only method of approaching a transcendental subject *viz.*, through the medium of the spiritual guide. The fear of being victimised by the quacks and pseudo-gurus need not trouble those who do not themselves intend to be so victimised in their quest of the Absolute. It is imperatively necessary for all persons who really wish to make the spiritual acquaintance of the Gaudiya Literature to engage in the quest of *bona-fide* Chaitanyites. If they are themselves not in earnest or are disposed to be content with anything less than the knowledge of the Absolute revealed by the Gaudiya Literature, they are foredoomed to failure or to fall into the hands of the pseudo-gurus. But no really cautious

person who knows his own mind need miss the sight of the *bona-fide* devotee of Godhead if he is really in need of the service of the Divinity.

It is not our contention that all people of this world are under the necessity of learning the Bengali language in order to deserve to be saved by availing the only Dispensation of the Age. The mercy of the spiritual Guide is open to all persons on the only condition that one really wishes to attain to the unconditional service of the Absolute. The Gaudiya Literature enshrines also that which is revealed by the mercy of the *bona-fide* spiritual Guide. The Literature offers the Absolute in a continuous and visible form to all the people of this world. This is the function of all the revealed scriptures. These records are a great help to those who are given access to them by the mercy of the *Sat-guru*. They represent the agency by whom the Divine Mercy is showered on all conditioned souls. The scriptures and their authorised exponents have an identical complementary function which is nothing less than the duty of dispensing the Divine Mercy to the deserving as well as the undeserving alike.

The Gaudiya Literature will be translated into all the languages of the world by the agents of the Divine Mercy at the appointed time. There will also no doubt spring up a mighty

the non-Gaudiya from the study of the Gaudiya Literature by the adoption of the *smṛta* principles. We have no ambition of making a trade of religion. We are against religion being made a vested interest for the purpose of monopolistic trade. We take our stand on the interpretation of the Scriptures by the Supreme Lord Śree Krishna Chaitanya and the revered Acharyas who have recorded His Teachings. We, therefore, do not flout the scriptures. We only want to guard ourselves and others from being deprived of the knowledge of the Absolute by the perverse interest of a privileged few who profess to derive their authority from the scriptures.

We are prepared to admit the impossibility of understanding the real meaning of the scriptures except by the mercy of the spiritual teacher. But we are told by Śree Krishna Chaitanya and His associates that the spiritual teacher is not necessarily identical with the hereditary Brahmana. We are further assured that the meaning of the scriptures is capable of rational presentation by self-realised souls who alone have access to their real meaning; that all persons in this present life can attain to the service of Godhead on condition that they are really willing to serve the *boun sile* servants of the Divinity and thereby prove their effective willingness for

misrepresentation by designing atheists as being identical with a few books written in the Brahmi Language. Some of these insist that the literal meaning of a limited number of verses in the old Brahmi language, as explained by Grammar and Lexicon, constitute the only Scriptural knowledge, although this method reduces such knowledge to one, of meaningless jargon. It is necessary for these interested persons to make a mystery of the scriptures in order to keep the power of interpretation in their own hands. They accordingly exploit the dictum regarding the twice-born as being alone eligible for the study of the scriptures as referring to their monopoly of the knowledge of the meaning of this jargon and claim that no one who is not born in a twice-born i.e. hereditary Brahmana family can have the status of the twice-born. The system is completed by the theory that if a non-Brahmana puts himself under the tutelage of a hereditary Brahmana in his religious practices he is thereby enabled to be born in a Brahmana family in his next birth and become thereby qualified to study and understand the Scriptures.

The above is the view of the *smṛtas*. They affect to regard no literature as capable of possessing any spiritual value except what is mysteriously discernible as such by the hereditary Brahmanas. We do not want to debar

itself may also cease to live at all. Such criticism is also not altogether relevant in as much as it also overlooks the competence of a person who undertakes to offer his opinion on the subject. The spiritual Community is not a close Corporation. Every person who leads the spiritual life is *ipso facto* a member of the spiritual Community. It is, therefore, no proposal to shut out any relevant criticism to insist that the authoritative opinion should come from the proper quarter. Such a proposal is in keeping with the procedure that is followed in the case of every secular subject.

The Madhva-Gaudiya Literature is no doubt open to the whole world in its secular sense. No one is proposing to take away this so-called right of mankind to misunderstand it. But there is also a distinctive qualifying right which alone admits to the real meaning of the writings of the transcendentalists. It is merely a scientific proposition to insist on the fulfilment of the conditions of real eligibility if such eligibility is seriously claimed on behalf of any writer or reader. We have been trying these twenty eight years to meet all objections to these very fundamental principles of the universal spiritual Religion of loving service of the Absolute Personal Godhead.

It will hardly be claimed as worth the while of a novice to begin with a

study of all the exploded theories in order to be enabled to acquire the elementary knowledge of any particular branch of empiric science. But there is a categorical difference between empiric science and the knowledge of the Absolute Truth. The difference consists in this that the latter is identical with the spiritual service of Godhead which is available by the Grace of the Divinity. This difference in the genesis of the two kinds of knowledge makes the growth of the one dependent upon challenging criticism while such criticism is debarred from all access to the latter and is calculated only to mislead both one who chooses to indulge in it and him who listens to such criticism.

It is, therefore, established that the literature that enshrines the real knowledge of the Absolute is by that very fact placed beyond the scope of challenging empiric criticism. It has to be studied and understood by a very different method. It has to be approached in a spirit of utter humility and self-surrender to the feet of the Supreme Lord represented in the only accessible form by the personality of the spiritual teacher or *Sat-guru*.

All persons are familiar with the dictum, which has been deliberately misrepresented and misapplied, viz., that the scriptures must not be studied by any except the *twice-born*. The scriptures have been systematically

The longer Bengali works deal mainly with the Career of Sree Chaitanya. Besides these, there is a very large body of prayers and songs of exquisite beauty. Thakur Bhaktivinode has tried to explain in the Bengali language the sense of these older writers in a form that is intelligible to modern readers. This had not been attempted by any other modern writer with any real spiritual insight before Thakur Bhaktivinode.

The Career of Sree Chaitanya furnishes the only real clue to the spiritual meaning of the worship of Sree Sree Radha-Govinda. The writings of the Acharyyas have preserved the spiritually reliable account of the Career and Teaching of Sree Chaitanya. The long series of Bengali writers before the time of Thakur Bhaktivinode, however, wrote their works for the edification of only those who possess a trained faith in the worship of Sree Sree Radha-Krishna. Thakur Bhaktivinode wrote for the average reader of a highly controversial Age, from the stand-point of the Acharyyas. Neither Bankimchandra Chatterji nor Sisirkumar Ghose, who also essayed to treat in a systematic manner, the subject of the worship of Sree Sree Radha-Krishna and the Career of Sree Chaitanya respectively in the Bengali language, accepted the mode of life or spiritual point of view of the *bona fide* Chaitanyites.

The question that will naturally suggest itself to the reader at this point is "whether the whole of the Madhva-Gaudiya Literature is proposed to be withdrawn from the jurisdiction of empiric criticism and treatment by this claim of its spiritual nature?" This has, as a matter of fact, been always the view of the Community itself. They do not admit the eligibility of any person who does not really belong to the spiritual Communion, to understand or offer any opinion worth anybody's consideration on the devotional Literature. It is for this reason that the opinions of Bankimchandra Chatterji and Sisirkumar Ghose are never regarded as binding upon the Community. But the opinion of Thakur Bhaktivinode has been accepted as authoritative on account of his saintly life in keeping with the practice and teachings of the Acharyyas. In other words no one is recognised as an authoritative teacher of religion of spiritual love who does not actually act up to the teachings of the Supreme Lord embodied in the writings and conduct of the Acharyyas.

But, it may be urged, if every religious community displays this kind of conservative partiality for the opinions of its avowed partisans there would be no possibility of any really open treatment of the subject-matter of religion. And in consequence of shutting the door on outside criticism such Community

not then another being endowed with the forementioned attributes, the knowledge or impression of the basis remains absent.

(9) The Monistic Brahman is devoid of organs. And then there is not another being owning them.

(10) The Monistic Brahman is

devoid of body. And then there does not exist another embodied being.

(11) Automatically there is the non-existence of the five primary elements, and meritorious and sinful deeds.

It may be thus seen that the rational link is missing in the Monistic chain, and the Monistic structure is love's labour lost.

The Sleeper

The angel calls unto the slumbering soul
Does he hear him in his sleep ?
The voice coming from the angel's lip
Takes the form of the dream to reach the soul.

And the slumbering soul experiences the dream,
And recalls the voice of his friend ;
Wonders how he can his message send
To the sleeper and scarce recognised by him !

The angel's voice bids the slumbering soul
Shake off the potent charm ;
Tells him it does him harm ;
And implores him not to neglect his friendly call.

Once again the angel meets the slumberer,
Not in his dream, but as a real man ;
To offer him the Truth Who can
Him from his waking slumber also deliver.

Often-times, indeed, Maya also appears in angel's guise.
 But she cannot deceive the soul ;
 Nor can he ever hear his call ;
 Only his intercepting mind hears her and makes response."

Mind deluded by Maya then joins issue with the angel ;
 And she also quotes the Scriptures
 For misleading all the wiseacres,
 And makes them prefer the course that leads to Hell.

Sree-Sree-Nabadwipdham- Pracharini-Sabha

(Thirty-eighth Annual Session)

The Thirty-eighth annual session of Sree Sree-Nabadwipdham-Pracharini-Sabha was held at Sridham Mayapur during March 20 to 22.

After Editor had taken the Chair on the unanimous acceptance by the Sabha of proposal of Pandit Sripad Ramgopal Vidyabhusan M.A., seconded by Pandit Sripad Atul Chandra Bando-padhyaya, Bhaktisaranga Goswami, Bhaktisastri, Pandit Srijukta Haripada Vidyaratna M.A., B.L., was directed by the President to sing the opening *Kirtan*.

Pandit Sripad Ananta Vasudev Paravidyabhusan then read the report of the proceedings of the last session of the Sabha.

On a proposal from the chair for the selection of additional new members for the executive committee of Sridham-Pracharini-Sabha the

following new members were unanimously elected to be members of the said committee.

1. Sree Sree Vikrama Deva Varma Maharajulu Garu, Raja of Jaipur, Vizag. Dist., Madras.
2. M. R. Ry. S. B. Ramswami Mudaliar Avl.
3. M. R. Ry. C. V. Krishnaswami Iyer Avl., Supdt. Secretariat, Madras Government.
4. M. R. Ry. T. Ponnirulu Pillai Avl., Rly. Contractor, Madras.
5. Rai Sahib Sj. Tarapada Roy B.A. Supdt. Government of India Secretariat.
6. M. R. Ry. T. S. Ramswami Iyer Avl., B.A. B.L., President, Madras Corporation.
7. Hon'ble Rai Bahadur Lala Jagadish Prasad, Reis and Zemindar, Mujaffarnagar, Member, Council of State, U. P.

8. Srijukta Ram Chandra Das Mahapatra,
Zemindar, Jamirapal Garh, Midnapur.
9. Sriman Lala Ramaswarupji, Reis and
Zemindar, Meerut.
10. Dr. Srijukta Nagendra Gopal Biswas M.B.,
Lohagara, Jessore.
11. Srijukta Suresh Chandra Sinha B. L.,
Dhanbad.
12. Srijukta Satis Chandra Chandra, Pleader,
Gaibandha, Kurigram, Rangpur.
13. Srijukta Krishna Prasad Dasadhikari,
Mirgoda, Midnapur.
14. Prof. S. Haridas Saha M. A., Principal,
Intermediate College, Dacca.

The President then proposed Kajarshi Srijukta Nafar Chandra Pal Choudhury Bhaktibhusan, the Secretary of the Sridham-Pracharini-Sabha since its foundation to be Joint President of the Executive Committee of the Sabha. Kajarshi Srijukta Nafar Chandra Pal Choudhury was accordingly unanimously elected Joint President of the Executive Committee of the Sabha.

President proposed His Holiness Tridandi Swami Srimad Bhakti Pradipa Tirtha Maharaj to be Secretary of the Executive Committee of Sree-Nabadwipdham-Pracharini-Sabha who was elected to the office.

The President went on to observe that the services of a very large number of fortunate persons due to the effect of their previous services of *sadhna*, have been available last year for the propagation of the activities of the Dham-Pracharini-Sabha. He then read the names of those gentlemen declaring that they have earned the thanks of the Sabha reserving for the next day's sitting of the Sabha the business of placing the particulars of their services before the assembly.

The President read the names of the successful candidates who appeared at the Bhaktisastri examinations held during the year at Sree Gaudiya Math and Sree Chaitanya Math respectively.

He then read out the names of ten devotees who have disappeared from this world during the year in the performance of their services of the Divinity, reserving the submission of detailed accounts of their services for the next day. The President, however, observed that the Smarta Community do not ordinarily prefix the 'term' 'Srijukta' (endowed with beauty) to the name of a departed person; but as a matter of fact the devotee, on his departure from this world, puts on his own real beauty. The servants of Ilari are never wanting in 'beauty.'

This brought the proceedings of the first day's sitting to a close.

SECOND DAY'S SITTING

The first item of the business of the second sitting consisted in expressions of the appreciation by Sabha of services rendered by the devotees who have departed from this world. The following names and particulars were mentioned.

1. Sri Manomohan Sanyal, retired Sessions Judge of Allahabad. He co-operated in propaganda work at Allahabad and accepted the Refuge of the Holy Name.
2. The eldest Sahadharmini of Lala Dwarka Prasad of Bijoor who persuaded her husband to make the offering of a plot of land near the Ganges at Sree Haridwara for propaganda work of Sree Gaudiya Math and also devoted herself to the service of the Lotus Feet of Sriman Mahaprabhu Sree Chaitanya by taking the Refuge of the Holy Name.
3. Srijukta Kishorimohan Mukhopadhyaya of Ramjibanpur who was a recipient of the mercy of Srila Thakur Bhaktivinode had been serving the Supreme Lord in various ways.
4. Srijukta Hari Narayana Chattopadhyaya of Ranaghat has attained his own proper home.
5. Thakur Sahib Srijukta Raghunandanprasad Sing, Zeminder of Karouna. Thakur Sahib has

served in various ways Sree Paramahansa Math of Sree Naimisharanya. He showed to the world the ideal of the worship of Sree Guru by arranging the magnificent reception of the Editor on the occasion of His visit to Sree Naimisharanya. He has earned the affectionate esteem of Guru-Gaudiya-Gauranga by his untiring efforts to interest the educated community of the localities in the neighbourhood of Karouna in the service of the Lotus Feet of Sriman Mahaprabhu Sree Chaitanya. Sridham-Pracharini-Sabha feels keenly the separation from such a great friend of the propagandist activities of the mission.

6. Srijukta Indranarayan Chandra Bhaktibhusan. He built the big Indranarayan Dhamasala on the bank of Sree Gaurakunda which affords shelter to many pilgrims to the Dham and in which at present is housed Thakur Bhaktivinode Institute. He also conceived the idea of building the Temple of Sree Advaitabhavan but could not complete the work.

7. Srijukta Kishorimohon Dasadhikary Sahityaratna of Narma. He served the daily Nadia Prakash by writing articles and poems possessing a natural flow.

8. Srijukta Batakrisna Das of Goabagan, Calcutta. He often sent questions to the Gaudiya and performed *kirtana* of the Holy Name and regularly read the Gaudiya literature. He has prepared an index of the daily Nadia Prakash.

9. Brahmachari Sree Jogendra. He belongs originally to Assam and was sincere and wholehearted in his service of the Supreme Lord.

10. Bhakta Sree Ashutosh. He was an inmate of the Gaudiya Math and was sincerely devoted to the service of Guru Gauranga.

The President then briefly referred to the privilege of feeling grieved at separation from the servants of Godhead which helps in realising the practicability of serving Godhead in all circumstances. The devotees by their

disappearance help us to increase our zeal for the service of the Supreme Lord.

The President then announced the bestowal of the blessing of Sree Gaurasundar in the form of titles expressive of devotional zeal by Sreedham-Pracharini-Sabha on those devotees whose zealous service during the past year has been a source of encouragement to all. The names of the recipients of the Divine Blessing together with the titles conferred on them by the Sabha were then read out by permission of the President. They are as follows :—

Name of recipient of title	Title bestowed
1. Sree Narahari Brahmachari	Sebavigraha
2. „ Binodebehari	Brahmachari Kritiratna
3. „ Mahananda Brahmachari	Bhaktyaloka
4. „ Rashbehari Brahmachari	Bhaktijyoti
5. „ Bhubaneswar	Brahmachari Bhaktivivek
6. „ Jagaduddharandas	Adhikari Bhaktivandhav
7. „ Nityananda Brajabasi	Sebakodanda.
8. „ Jagadananda	Brajabashi Bhaktivikash
9. „ Bhagabandas	Brajabasi Bhaktibrata
10. „ Jogendra Nath	Mukhopadhyaya Bhaktiratna
11. „ Jajneswardas Adhikari	Bhaktijajna
12. „ Urdhamanthidas	Adhikari Bhaktivisarad
13. „ Pulinbeharidas	Adhikari Bhaktibhusan
14. „ Krishnasundardas	Adhikari „
15. „ Ganeshchandra Deb	„
16. „ Krishnaprasaddas	Adhikari „
17. „ Rashbeharidas Adhikari	„
18. „ Srinibash Panigrahi	Bhaktiketān
19. „ Kanailal Mitra	Bhaktimahima

20. M. R. Ry. T. Ponnirulu

Pillai Avi. Dharmapran

21. Sree Site Sree Vikramadeva

Varma Maharaja Bahadur

Garu, Raja of Jaipur,

Madras.

Harijanashraya.

The President bestowed the documents, signed by him of the Blessing of Sree Gaursundar with the Prasadi Garland and Sandal of Sriman Mahaprabhu to the recipients of the titles.

The President next proposed that all great souls who have during the past year, rendered services pleasing to Sree Gaursundar, might be thanked on behalf of Sreedham-Pracharini-Sabha by the expression of appreciation of their good qualities on behalf of the Sabha.

The President called upon several of the members of the Mission to perform this function on behalf of the Sabha.

Sripad Sundarananda Vidyavinode being asked by the President to speak in appreciation of the goodness of Srila Bhakti Pradip Tirtha Maharaj said that His Holiness brought to the speaker the first tidings of the Super-excellence of the Lotus Feet of Sree Gurudeva. He was the God-sent guide who first showed him the path of devotion. His words have revolutionized the tenor of his life by flooding it with the light of devotion. His Holiness's extraordinary frankness, causeless desire for the well-being of all persons, unique affectionate welcome, wonderfully loving disciplinary method, constant endeavour to impress the words of Sree Chaitanya on the pure cognition of all souls, impartial analytic exposure of the unspiritual vagaries apt to sway the hearts of novices, learning to walk in the path of pure service, have afforded an opportunity of attracting all to the Lotus Feet of Sree Guru. Good Vaishnavas like Professor Sripad Nisikanta Sanyal Bhaktisudhakar, Bhaktisastri, Professor Sriyukta Yadubar Bhaktisastri M.A. B.L.,

Tridandi Swami Srimad Bhaktisarbasa Giri Maharaj, Tridandi Swami Srimad Bhaktibaibhava Sagar Maharaj and many highly educated, sincere persons, have been attracted to the Lotus Feet of Sree Guru by listening to the Word of Hari for the first time from the holy lips of Srila Tirtha Goswami Maharaj. Since last year His Holiness has been engaged under the direction of His Divine Grace in organising, as Head master of Thakur Bhaktivinode Institute, the real education of our boys embodying the purpose of propagating the Word of God, pioneered by Thakur Bhaktivinode. This devotional activity of His Holiness marks an epoch in the history of popular education being the first attempt in the present age of imparting real theistic education to our boys. His Holiness Tridandi Swami Srimad Bhaktivilas Gavastinemi Maharaj narrated the great achievements of Srimad Bhakti Hriday Bon Maharaj during the past year. Srimad Bon Maharaj with exemplary devotion, untiring exertion and unprecedented skill organised the wonderful Theistic Exhibition that was held under the auspices of the Gaudiya Math in Calcutta during last September, which gave a visible form to the transcendental words of His Divine Grace. His Holiness was instrumental in establishing the Gaudiya Math at Delhi and installing there the Sree Vighras of Sree Sree Radha Govinda, in conformity with the wishes of His Divine Grace. His Holiness has accepted the editorship of the 'Bhagabat' a Hindi fortnightly instituted by His Divine Grace for propagating the Teachings of Sriman Mahaprabhu in North-west India. His Holiness has specially distinguished himself by his successful promulgation of the Teachings of Sree Chaitanya in the Madras Presidency which elicited the appreciative admiration of even the Governor of that country. His Holiness found an opportunity of conveying the message of His Divine Grace to His Excellency the Viceroy.

His Holiness's burning eloquence and fearless exposition of the Absolute Truth, have produced a profound impression on even the most sceptical persons and have amazed every body* by its unthinkable beneficent results.

Sripad Atul Chandra Bandyopadhaya Bhaktisarang Goswami Bhaktisastri, Secretary of Sree Viswa Vaishnava Raj Sabha and President of the Gaudiya Editorial Board, next described the glorious services of His Holiness Tridandi Swami Srimad Bhaktivivek Bharati Maharaj during the last year. Srimad Bharati Maharaj performed the *kirtana* of the word of Srila Bhakti Siddhanta Saraswati Goswami Prabhupad all over Bharata with the fiery energy and enlightening power of a spiritual Sun risen in the Indian sky. His words were not confined to Bengal. They resounded in Delhi, on the Himalayan heights of Darjeeling and on the banks of the Satadru in distant Bhojji in the Punjab. They thundered the mercy of the Acharyya to all parts of Bengal and specially the District of Midnapur and brought the people of all parts to the Lotus Feet of Sree Guru. His Holiness Tridandi Swami Srimad Bhakti Prakash Aranya Maharaj spoke in praise of Srimad Bhaktivilas Gavastinemi Maharaj referring to his eloquence, power of attracting the hearts of the people, his rigorous service of Sree Guru in connection with the Theistic Exhibition of the Gaudiya Math and his successful collection of funds for the circumambulation of Sridham Nabadwip. For these devotional activities His Holiness deserves the special thanks of Sridham-Pracharini-Sabha.

Sripad Sundarananda Vidyavinode was desired by His Divine Grace to speak in praise of the high qualities of Pandit Sripad Aprakrita Bhaktisarang Goswami Prabhu, Secretary of Sree Viswa Vaishnava Raj Sabha and President of the Gaudiya Editorial Board. The speaker said that Srimad Bhaktisarang Prabhu is like the main supporting column of Sree-Sree Viswa

Vaishnava Raj Sabha. He is the most worthy leader of the Gaudiya Editorial Board and the invincible arm of the propagandist organisation of the word of Srila Prabhupad. His character is the shining embodiment of the quality of judgment without bias or prejudice which, however, never takes the form of criticism of the Guru and the Vaishnavas in imitation of the ideal of Damodar. His impartiality finds expression in his perfect judgment of what is and is not in conformity with Absolute loyalty to the Absolute. The unchangeable, unswerving, super-mundane constancy of his attachment to the Lotus Feet of Sree Guru is unrivalled. His indomitable courage and inexpressible zeal in devotional activities are not in the scale of comparison. He is more relentless than the thunderbolt in disowning all evil connections, but possesses a heart which has the tenderness of a flower in its responsiveness to association with the good. He has attracted the homage of reverence of any person not by any skill of language or display of goodness; but he has drawn to himself the sincere hearty confidence of all persons of all grades, Sannyasins, Brahmancharins, Banaprasthas and Grihasthas by the charm of his living conduct. The moral quality has taken a living form in his character. It is, however, not godless morality but the ideal of the principle of superior devotion to Godhead. Bhaktisarang Goswami Prabhu offers the model of conduct that knows perfectly how the principle of economic value of this world is capable of being transformed into the principle of Absolute value by being enlisted under the banner of Sree Guru. He is specially skilled in inducing, to the service of the Lord of Laksmi through the medium of gold, those persons who are possessed with the bad propensity of utilising for their own pleasure worldly wealth (the fatal gift of the deluding shadow of Laksmi) which is fit to be used for the service

of the Lord of Laksmi, by freeing such persons from their evil propensity that is apt to emulate the conduct of the ten-headed Ravana. He is the foremost of those who possessed the keenest of intellect. The force of his intellect has attracted the notice of all persons in this mundane world no less than in this spiritual realm. But his intellect has never been employed in aversion to service and has always attained its full display in imparting a rich quality to the service of Godhead. The designation of Goswami (master of the senses) has verily attained its true significance in him. He wears the garb of a householder. He is the embodied ideal of the Vaishnava Householder whose life is dedicated to the constant service of Hari, Guru and the Vaishnavas, to the constant companionship of Sri Guru and the Vaishnavas, constant earning of wealth on Krishna's account. He is a principal servitor of the extended fulfilment of the heart's desire of the Guru and Gauranga. During this year the serving activity full of indomitable zeal that he has displayed at Darjeeling, Allahabad, Delhi, Sree Ranga Kshetra and in Madras on the occasion of the installation of the Sree Vighnas, in an infinite variety of ways, is not to be expected in any second individual. The Vyas of the Leela of Sree Chaitanya in describing the activities of the devotees of Godhead has in many places observed that 'they will be described in future times by Sree Veda-Vyas'. That which has been implicitly observed in regard to Srila Bhaktisarasanga by Sree Chaitanya Saraswati, identical with Sree Vyasadeva, in his Vyasa Puja Response, will be made fully explicit in course of time also by his wish.

His Holiness Tridandi Swami Srimad Bhaktivivek Bharati Maharaj spoke as follows in praise of the services of Professor Srijukta Nisikanta Sanyal M.A., Bhaktisudhakar Bhaktisastri, one of the Secretaries of Sree Sree Viswa Vaishnava

Raj Sabha. Ordinary people are apt to think that it is only the vulgar people, immoral and illiterate persons, who become Vaishnavas. But high birth, wealth, learning and handsome appearance, all of these four-fold advantages, are present in Bhaktisudhakar Prabhu. He has set an unprecedented example of carrying out the heart's desire of Sree Guru and Gauranga by his constant endeavours for the promulgation of the Word of Sree Chaitanya to Western countries through the medium of the English language. The unique ideal of submission that he exhibited in his offering for Sree Vyasa-puja on the day of the fifty seventh anniversary of the Advent of Srila Prabhupad, touched the Lotus Feet of Sree Guru. Last year on listening to the address written by him in the English language which he sent to Madras on the occasion of the fifty-eighth anniversary of the Advent of Srila Prabhupad, highly cultured residents of the Presidency of Madras, occupying high positions, were surprised and profoundly impressed and declared that they did not know till they were informed by Bhaktisudhakar Prabhu's address of such extraordinary greatness of the Lotus Feet of Sree Guru. Bhaktisudhakar Prabhu is the ideal of self-dedicated renunciation (*Yukta Vairagya*). He set an incomparable example of renouncing the society of kindred who are averse to the service of Hari. Those relations who at first opposed him, have now accepted the refuge of the Lotus Feet of Sree Guru by admitting their discomfiture to his unchanging loyalty. His single heartedness is incomparable. He has exhibited the ideal of the service of Hari by the surrender of all his possessions—life, wealth, judgment, speech, in every way, to the Lotus Feet of Sree Guru. He has set the example of employing wife, son, friend, relative, all persons connected with him, in the service of Sree Guru.

The meeting was then adjourned to the

next day in accordance with the wishes of the President.

THIRD DAY'S SITTING

His Holiness Tridandi Swami Srimad Bhakti Pradip Tirtha Maharaj outlined the ideal service of Acharyyatrika Sripad Kunjabehari Bhagabatrata in the following words. Bhagabatrata Prabhu, the affection incarnate of Srila Prabhupad is enshrined in the hearts of every servant of Guru and Gaudiya. He is familiar to us by his endearing name of Kunjada. He is truly the giver of their 'groves' (Kunja) of the service of Hari to all. Kunjada is at the root of everything. He is behind the building of the Holy Temple of Sree Gaudiya Math by Srestharyya Srila Jagabandhu Bhaktiranjana Prabhu, building of Bhaktivijaya Bhavana, the 'grove' of the most intimate service of Sree Gurudeva by Srijukta Sakhicharan Bhaktivijaya Prabhu, and behind the opening of the Theistic Exhibition of Sri Gaudiya Math. Suffice it to say that it is Kunjada who has made manifest Srila Prabhupad Himself. Kunjada has been busily engaged at all time in employing all persons to the service of the Lotus Feet of Srila Prabhupad by forgiving all offences of every one. Kunjada's serving fortitude and unperturbed patience in bearing up against the hail-storm of every form of danger, have set an example that is impossible of attainment in this mundane world. Acharyyatrika Prabhu is the visible form of the devoted service of the voice that has been laying down the regulative principles of *Bhakti*.

Srijukta Sundarananda Vidyavinode, editor of the Gaudiya, spoke as follows in praise of the great qualities of Srila Ananta Vasudeva Paravidyabhusan Prabhu. I have found Sripad Ananta Vasudeva Paravidyabhusan Prabhu, who is truly a great and real Pandit, as the other heart, the other self, the second form of Bhagabatrata Prabhu, the visible

form of the deepest affection of Srila Prabhupad, of whom you have just now heard from the lips of of the most revered Tridandi Goswami, Sripad Bhakti Pradip Tirtha Maharaj. Sripad Ananta Vasudeva Paravidyabhusan Prabhu is the object of my supreme homage, the supreme helper of my service of Hari and Guru, my saviour from all dangers. His Holiness Srimad Bhakti Pradip Tirtha Maharaj has said about Kunjada that Kunjada has taken the lead in promulgating the heart's desire of Srila Prabhupad by manifesting Sree Chaitanya Math, Sree Gaudiya Math, the Exhibition of Sree Gaudiya Math etc., and has brought about the manifestation of Srila Prabhupad himself to the view of the people. Srila Ananta Vasudeva Paravidyabhusan Prabhu also has been the means of making Srila Prabhupad manifest to the people by being the main support of the service of publication of many a temple of books and by installing the holy symbolic form of Srila Prabhupad's words in those imperishable temples of books. Srila Vasudeva Prabhu is the architect, possessed of unique skill in erecting the everlasting temples of books. Sree Rup Sanatan, Sree Jeeva and their colleagues have promulgated the heart's desire of Sree Chaitanya by their literary compositions and other works. In the same manner Srila Vasudeva Prabhu has made himself the embodiment of the promulgation of the heart's desire of Sree Guru-Gaudiya-Gauranga by the erection of the temples of books following in the footsteps of the successors of Sree Rupa. Srila Vasudeva Prabhu is the peerless, unflinching ideal of renunciation of all evil association without an equal or superior. It is not by mere oral profession but his every word, every thought, every activity, every step forward that he takes, every work, every endeavour, everything of him is renunciation of all association with evil and the trumpet-call to the loyal loving acceptance of all association with the good. All persons have in their hearts of hearts felt and observed it. Srila

Vasudeva Prabhu is the object of trust in every of all Brahmacharins, all Sannyasins, all Banacharins, all Brajabasis, all house-holders, in fact of all persons. He is not merely an object of their confidence but all of them have offered to him such an exalted seat in their hearts with such complete absence of all hypocrisy that there is not the least scope for any contrary consideration. Srila Vasudeva Prabhu is the visible form of the absence of all narrow prejudice. In fact the ideal of a just impartiality is most brilliantly and clearly manifest in him. He is the foremost authority of the regulative principles of pure devotion emanating from the Lotus Feet of Sree Guru. Whenever there arises any doubt or misgiving in the heart of any person if Srila Vasudeva Prabhu is pleased to offer his solution of the same, all unprejudiced hearts feel no iota of hesitation in accepting his finding as one possessing the fullest approval of Srila Prabhupad Himself and as being identical with Srila Prabhupad's cherished principles. Whenever we receive any solution from Srila Vasudeva Prabhu we believe unhesitatingly with our whole-heart that we have received it directly from the Lotus Feet of Sree Guru. He is the visible form of the ideal of self-dedication and his ideal has drawn many an independent life and fickle mind to the path of self-surrender. His magnetic power replete with the soul of devotion is without a precedent. His spirit of renunciation is natural and promotive of the supreme loving appreciation of Sree Gurudeva. It is the living embodiment of the exposition offered by Sree Jeeva in his Durgatnasangamani gloss of the Shloka

“अनासक्तस्य विषयान् यथाहमुपयुज्जतः ।

निर्व्वन्धः कृष्णसम्बन्धे युक्तं वैराग्यमुच्यते ॥”

spoken by Sree Rup. In his devotional endeavour there is to be found no-where any lurking particle of desire for popular applause. He is an adept in the fine art of conserving his own serving activities in the security of an inviolable secrecy by keeping

at a long distance by his words and conduct all persons who are either hypocritical or inclined for any other thing than the exclusive service of Krishna. This peculiar trait belongs only to the living activities of the devotee who serves Krishna by all his faculties. By this method of keeping back his own personality he employs many other persons in the service of the Lotus Feet of Sree Guru. He possesses a heart that is wholly filled with the desire for the glorification of Guru and Krishna to the exclusion of all mundane ambition for his own fame. It happens not unfrequently that by means of an external show of service within the sphere of his genuine all-round devotional activity we snatch the garland of worldly fame and attach it to our own necks. But he cherishes the constant and sole desire for the service and the loving satisfaction of the Lotus Feet of Sree Guru, although he is the root-cause of all those services, without advertising his serving activities. We are in a position to state unreservedly that if perchance any quality of our compositions or other successful activity have ever attracted the affectionate attention of the Lotus Feet of Sree Guru it is the victorious ensign and inspiration of the mercy of Srila Vasudeva Prabhu that is manifest therein as the glorious support. Srila Paravidyabhusan Ananta Vasudeva Prabhu is the eternal associate of Srila Prabhupad and the worthiest writer wielding the pen for all purposes of Srila Prabhupad Who is same as Sree Vyasadeva Himself. There is no one else with the sole exception of Sree Vasudeva Prabhu who possesses the proper eligibility for recording the words of Srila Prabhupad. He is the living Chaitanya Math identical with the heart's desire of Srila Prabhupad and has assumed the guise of a Brahmacharin in order to manifest the ideal of a Brahmacharin under the protection of Sree Chaitanya Math in accordance with the heart's desire of Srila Prabhupad, although he is an object of reverence of the Sannyasins. Srila Vasudev Prabhu is the model of the Service of

the Guru, without lapse. He is the visible form of the words embodying the regulative principles of devotion from the lips of Srila Prabhupad. Srila Vasudeva Prabhu is a follower of the Lotus Feet of Sree Guru as his second associated self. In the Theistic Exhibition of Sree Gaudiya Math Srimad Bon Maharaj was enabled to give a visible form to the wishes of Srila Prabhupad by the inspiration and art supplied by Srila Vasudeva Prabhu.

Tridandi Swami Srimad Bhakti Prakash Aranya Maharaj spoke in praise of the skilled service of Acharyya Sripad Paramananda Brahmachari Vidyaratna one of the trustees of Sree Chaitanya Math. 'Acharyya' Sree Paramananda Prabhu has performed extraordinary services for Sree Purushottam Math during the present year. The laying of the foundation stone of the Temple of Sree Purushottam Math by Srila Prabhupad during the present year was arranged by his endeavours in co-operation with the other devotees. Acharyya Vidyaratna Prabhu has been carrying out with remarkable skill and success the service of the repairs of the Temple of Sree Alalnath and ably devising the architecture of Mathis and Temples of the different places. He is the embodiment of the sweetness of affection of Srila Prabhupad.

Tridandi Swami Srimad Bhakti Swarup Parbat Maharaj in narrating the unceasing service of Sree Guru and the Vaishnavas by Sripad Adhokshaja Sevakovid Prabhu made a reference to Acharyyatrika Sripad Kunjabehari Bhagabatrata Prabhu. From the response made by Srila Prabhupad on the occasion of Sree Vyas Puja the highest excellence and basic nature of the services of Srila Acharyyatrik Prabhu will be manifest to all impartial and attentive readers who are free from malice. Sripad Adhokshaja-Sevakovid Prabhuis the intimate and inseparable self of Acharyyatrik Prabhu. His unceasing service of Sree Guru is incomparable. The principle of utilitarian ethics has to yield to his superior ethics of the service of the Guru which

is fully borne out by the standard of the disposition to serve the Absolute by all means. He has kept his family, body, mind, speech, judgment, his everything in constant readiness for the service of Sree Guru. He is always anxiously bent upon devising an infinity of methods of serving Sree Guru by the infinity of senses. It is by his whole-hearted efforts that the Hindi Religious fortnightly, the Bhagavata embodying the wishes of Srila Prabhupad has been inaugurated this year to serve as the organ of Sree Paramahansa Math of Sree Naimisharanya. During the visit of Srila Prabhupad to Lucknow he displayed extraordinary zeal for the service of Sree Guru and for the propagation of the living words of the Acharyya. He is constantly engaged in the service of Sree Paramahansa Math of Sree Naimisharanya.

Tridandiswami Srimad Bhakti Swarup Parbat Maharaj spoke in praise of Srimad Atindriya Bhaktigunakar Prabhu's service of "Hari." Sripad Atindriya Bhaktigunakar Prabhu is a most serene devotee of mature years. His natural humility greater than that of a blade of grass and honeyed words possessed an incomparable power of finding their way even into the hard hearts of worldlings and inducing them to the service of Hari, Guru and the Vaishnavas. By settling down as a permanent resident in Sridham Mayapur he has dedicated himself to the service of Sridham and Thakur Bhaktivinode Institute.

His Holiness then mentioned the exemplary service of Hari Guru and the Vaishnavas that is being displayed by Srijukta Shyam Sundar Das Adhicary, land-holder of Kesiari. Sree Vishwa Vaishnava Raj Sabha offer him their special thanks for the constancy of his attachment to the Lotus Feet of Sree Guru and for propagation of the Truth, which has proved most pleasing to Guru and Gauranga.

His Holiness Tridandiswami Srimad Bhakti Vivek Bharati Maharaj on behalf of Sree Vishwa-

Vaishnava Raj Sabha then thanked the following beloved servants of Sree Gaurisundar by referring to their devotional activities :—

Sripad Hayagrīh Brahmachari, Bhaktisastrī—He has displayed indefatigable serving activity in connection with the Theistic Exhibition of Sree Gaudiya Math of Calcutta and on behalf of the Madras Gaudiya Math.

Sripad Siddhaswarup Brahmachari, Bhaktisastrī—He has performed a variety of services in connection with propaganda work in different parts and on the occasion of the Annual Circumambulation of Sridham Nabadwip.

Sree Kulasekhar Brahmacharijī—He has shown great skill in the service of Delhi Gaudiya Math.

Sree Nandadulal Brahmacharijī—He has made every effort for increasing the splendour of the Service of Sree Paramahansa Mat Sre Naimisharanya.

Sree Sarbeshwar Brahmachari, Bhaktisastrī—He has shown great capacity in the service of Sree Rup-Gaudiya Math at Prayag.

Sree Nrisinghananda Brahmachari, Bhaktisastrī—He has been indefatigable in his admirable service of Sree Sanatan Gaudiya Math at Benares.

Sree Ganapatīnath Brahmacharijī—He Has served Sree Krishna Chaitanya Math of Sree Brīndaban with extraordinary fortitude and skill.

Sri Sudrīsan Brahmacharijī—He has exerted himself heart and soul in the service of Sree Vyas Gaudiya Math.

• Sri Nadiyananda Brahmacharijī—He has ably served Sree Purushottam Math at Puri.

Sree Ramdas Brahmacharijī—He has shown the deal straightforwardness, sincerity, fortitude and single hearted devotion in the service of Sree Jogapeeth.

Sree Revatīmohon Brahmacharijī—He has displayed remarkable skill in building-operations at Sridham Mayapur.

Sri Dharmeswar Brahmacharijī, Sri Madangopal Brahmacharijī and Sri Narasingha Brahmacharijī They have exerted themselves whole-heartedly in the service of Sree Chaitanya Math.

Sri Haripada Brahmacharijī—He has been very active in the service of Amlajora Prapannasram

Sripad Krishnakanti Brahmachari, Bhaktikusum, Bhaktisastrī—He has displayed unflagging zeal and activity in the service of Guru and Gauranga and Sree Nadiya-Prakash despite of illness.

Sree Devakinandan Brahmacharijī—He has shown extraordinary ability in the high service of Sree Guru and Gauranga.

Pandit Sree Gaurdas Brahmachari Kavya-Vyakarantīrtha—He has displayed great ability in the service of Paravidyapeetha and Thakur Bhakti-vinode Institute.

Sree Aghadaman Brahmacharijī—He has ably served Sree Bhagabat Press at Krishnagar.

Bhakta Sree Indubhusan—He has shown great energy in the service of Sree Chaitanya Math.

The Swamiji Maharaj made a special reference to the services of Paramabhogabat, Zemindar Rai Bahadur M. Abinash Chandra Bose of Calcutta and offered him the thanks of Sree Viswa Vaishnava Raj Sabha for the active steps that he has taken towards the construction of a Dharmasala in Sridham Mayapur.

Srimad Bharati Maharaj then resumed his brief references to services pleasing to Sri Gaurisundar that has been rendered by His beloved devotees

Sripad Nimaidas Adhikari—He has shown great enthusiasm in the services of Sri Purushottam Math.

Sri Sambhunath Brahmachari—He has shown great ability in the services of Sri Chitanya Gaudiya Math.

Sri Sadhandas Adhikari—He has been serving Sri Yogapeetha with whole-hearted devotion.

Bhakta Narendra—He has been performing the ideal service of tending the cows of Sriman Mahāprabhu in Sri Chitanya Math.

Sree Japa Gaura Adhikari—He has shown great zeal in the services of Sri Ekayan Math.

Sri Prankrishna Vanachari—He has shown ability in serving the Prapannasram of Brahmanpara.

Dr. Sj. Jogendra Nath Mukhopadhaya, Bhaktiratna, the veteran physician has been highly successful in his services in preserving the health of the devotees, residents of Sridham Mayapur.

Sj. Nanigopal Banerjee—He has shown sincere aptitude for service in assisting in editing of the Daily Nadia Prakash.

Sj. Subhavigasdas Adhikari—He has rendered a great service in connection with the works of publication of the Nadia Prakash.

Srijukta Atindra Nath Banerjee—The editor of the Daily Nadia Prakash, has won the love of all the Vaishnavas by his willing offer of the responsible service of publishing a very beautiful many coloured representation of Sri Srila Prabhupad.

Sj. Krishnakripa Das Adhikari of Bakhrabad—He has been employed in a variety of ways in the service of Sri Guru-Gauranga.

Sj Suresh Ch. Bhattacharyya of Barrakpore—The Vaishnavas cherish the hope that he might display his zeal for the service of Sri Guru-Gauranga by engaging himself causelessly in the performance of bonafide *Kirtan* as promulgated by Sri Guru and Gauranga.

Sj. Sanatandas Adhikari of Begumpur has helped in various ways in the service of Sree Guru-Gauranga.

Sj. Kripasindhu Das Adhikari has shown great ability in serving Sree Ekayan Math at Sree Hansakshetra.

Sripad Sakhicharan Roy Bhaktivijoy has exhibited an ideal of the service of Sree Guru-Gauranga that is unique of its kind in the highest sphere of the personal service of Sree Gurudeva constantly engaged in performing the *Kirtan* of Hari. He has proved by his devotional activities that the service of Hari attains its fullest realisation in the service of

Sree Guru. He has raised aloft in the Theistic world, the Banner of Victory of devotion by building the grove of Bhajan and dwelling place of Sree Gurudeva attended by his associates. Prior to this he had provided electric lights at the Sudarsan Disc on the top of the spire of Sree Chaitanya Math and other parts of the Math and rendered financial help to the publication branch in bringing out the fourth edition of Sree Chaitanya Charitamrita. He has also followed Srila Prabhupad in visiting every year all the great Tirthas of congregational chant hallowed by the feet-prints of Sree Guru and Gouranga and displayed the ideal of participating in the services of festivity and other diverse devotional activities at those places. In the midst of his exhibition of bodily ill health with unflinching constancy he had offered his service at the great festivities of Sree Rup-Gaudiya Math and other devotional activities at Prayag, forgetful of the demands of his body and family.

Sripad Neemanand Bhaktisastri Sevathirtha is the outstanding personality in the promulgation of unalloyed devotion throughout the country of Assam under the direction of Srila Prabhupad. He has employed himself with indomitable zeal in making the pure current of the Word of Sree Chaitanya flow in Assam by banishing from the country the last trace of the stinking cult of Impersonalism and has shown the way to many persons of good fortune to seek the support of the Lotus Feet of Sree Guru. In conformity with the cherished desires of Srila Prabhupad there will shortly be published in Assam in the Assamese language a periodical bearing the designation of 'Kirtan' for the promulgation of pure devotion in that country. Sevathirtha Prabhu has been displaying special zeal and activity to this end.

Srijukta Biraj Mohon De Bhaktibhusan, proprietor of the Monomohon Press of Dacca, has been publishing at his own press a series of volumes the whole body of the lectures of Srila

Prabhupad in a chronological order. The fourth volume of the lectures of Srila Prabhupad has been published on the occasion of the Holy Tithi of the Birth of Sree Gauranga. We have every hope that Srijukta Bhaktibhusan will realise the highest ends of human life which is rarely obtainable and his printing press by carrying out the publication of the remaining volumes of the lectures of Srila Prabhupad. We are expressing our high appreciation of the services of Srijukta Bhaktibhusan on behalf Sree Viswa Vaishnava Raj Sabha,

Sripad Sudarsan Sanatan Das Adhicari Bhaktisastri, resident of Cuttack has been serving in various ways the Cuttack Math and Sree Guru-Gauranga. His sincerity and straightforwardness are a shining example to all. The untiring service that he rendered at the Theistic Exhibition of Sree Gaudiya Math by giving up food, sleep and rest and every form of amenity is without a parallel.

The proprietor of Dacca Union Press constant in his service of Sri Guru and the Vaishnavas, Sriman Dinesh Chandra De has won the love of Sree Guru and the Vaishnavas by bearing the whole of the cost of publishing the first volume of the 'Letters of Srila Prabhupad' which he printed at his new printing Press. We have every hope that by the serving zeal of Sriman Dinesh Chandra the publication of the series of devotional works desired by Srila Prabhupad will be progressive.

Sj. Jitendra Nath Mukhopadhyaya Bhaktyasram at present residing at Dacca has earned the love of Sri Guru and the Vaishnavas by a variety of services to Sri Guru and Gauranga and Sridham.

Sj. Indubhusan Basu retired Station master. He has shown great energy in the propagation of the Truth by the Gaudiya Math. Sridham Pracharini Sabha offers him its sincere thanks for his services.

Sripad Brindaban Bhattacharyya. He is serving Sridham Mayapur by building there his residence for the performance of *Bhajan* and has thereby earned the thanks of Sridham Pracharini Sabha.

FOURTH DAY'S SITTING

His Holiness Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj, Secretary of the Executive Committee of Sridham Pracharini Sabha, after stating the worthy services of the following high and distinguished persons expressed the endless thanks of Sridham Pracharini Sabha to all.

Sridham Pracharini Sabha offers its best thanks to :-

His Excellency Maharaj Sir Bhim Shamser Jang Bahadur Rana G.C.M.G. ; K.C.V.O. etc. ; Prime Minister, Marshall and Supreme Commander-in-Chief of Nepal for his Excellency's sympathetic interest in the various activities of the Mission

Dr Surendra Nath Das Gupta, M.A., Ph. D. Principal, Calcutta Sanskrit College, for his kind appreciation of the work of the Para Vidyapeetha and Thakur Bhaktivinode Institute

Mr. F. C. Roy, Magistrate and Collector of the District of Nadia for his generous appreciation.

Mr. Anadi Ranjan Bose, Sadar Sub-Divisional Officer, Krishnagar and the District Superintendent of Police and other responsible officials for their kind support and encouragement.

Sj. Naresh Chandra Sinha, Zenindar, Jajan, Murshidabad, for help in propagating the message of the Truth by Gaudiya Math.

Rai Sahab Sj. Akshoy Kumar Gupta of Barisal for his extraordinary zeal and active help in propaganda work.

Mr Justice Manmatha Nath Mukhopadhyaya of the Calcutta High Court for his special interest in the works of the Mission. He has displayed his active interest and sympathy by listening with great reverence to the words of Srila Prabhupad and offering to preside over the Annual meeting in memory of Sretharyya Srila Yagabandhu Bhakti-ranjan who built at an immense cost the superb Temple and residential quarters of the Calcutta Gaudiya Math. He spoke on this last occasion in highly appreciative terms of the work of the Mission.

Sj. Paresh Chandra Mukhopadhyaya M. A., second Inspector of schools, Presidency Division for appreciation of the efficient work of Thakur Bhaktivinode Institute.

Thereupon Sripad Atul Chandra Bandopadhyaya Bhaktisaranga Goswami, Bhaktisastri, Secretary of Viswa Vaishnava Raj Sabha, expressed thanks of Sridham Pracharini Sabha to :—

His Excellency Right Honourable Freeman Thomas Earl of Willingdon G.M.S.I. ; G.C.M.G. ; G.M.I.E. ; G.B.E. Viceroy and Governor General of India, for expression of his gracious appreciation.

His Excellency Sir Frederick Stanely Jackson P. C. ; G. C. O. I. Governor of Bengal for his kind interest.

His Excellency Sir Frederick Stanley, Governor of Madras for laying the foundation-Stone of the Lecture Hall of Sri Gaudiya Math of Madras.

Sir Sivaswami Aiyar K.C. S. I ; C. I.E. Ex-Advocate-General and Ex-Judge of the Madras High Court for helping the propaganda in South India.

Dewan Bahadur G. Narayanswami Chettiyar C. I. E., Member, Council of State for his kind support.

Mr. T. S. Ramaswami Iyer, B. L. President, Madras Corporation for offering reverential address to the Editor and for his kind support to Madras Gaudiya Math.

Mr. S. V. Ramswami Muddaliar, Mr. Chakra Rai, Member Madras, Corporation : Mr. P. Bijoyratna Pillai, Mr. C. K. Madhusudan Rai, Retired Sub-Assistant Surgeon, North Gopalpuram, Madras for helping propaganda work in South India.

Dewan Bahadur Hon'ble Kumarswami Reddiar, Education Minister, Madras Government for offering homage to the Editor, during His visit to Madras and for his kind support in propaganda work.

Mr. Justice Sundaram Chettiar, Madras High Court for listening to discourses on Sri Narayana and for

his sympathetic attitude towards propaganda work of the Madras Gaudiya Math.

Editors of "the Justice" and "Madras Mail" for publishing the portrait of the Editor and the missionary activities of the Gaudiya Math.

Dr. Venkata Rao M. D. for helping the devotees of the Madras Gaudiya Math in preservation of their health.

M. R. Ry. Chinium Pillai Rly. contractor, Trichinopoly for helping the missionary work in South India.

M. R. Ry. T. Ponirulupillai. Rly. contractor, Madras, for undertaking to defray the expenses of erecting the building of Sree Krishna Hall of Madras Gaudiya Math and for offering homages to the Editor by reception at his own house.

M. R. Ry. Jagannadham B. A. Sub Registrar, Ellore who is a respectable Brahmin and a learned lecturer and writer for special reception of the Editor at Ellore and for helping to propagate the Message of Sri Chaitanya there.

Bhakta Ramdas Narayanswami Garu and Rai Bahadur Mothey Gangaraju Garu, Zemindar, for manifold support to the cause of the Mission in propaganda work.

Sj. Krishnaswami Iyer for setting best example of propitiating the Acharyya with whole family and for rendering immense help to the devotees of Madras Gaudiya Math.

Mr. P. N. Tagore, Late Sheriff of Calcutta, Zemindar, for joining at the opening Ceremony of the Theistic Exhibition of Sree Gaudiya Math and for showing sympathy in propagating the Absolute Truth.

Dr. H. Bose of Ambala Cantonment for helping the cause of the Mission.

Tridandiswami Srimad Bhaktivilas Gavastinemi Maharaj expressed thanks of Sridham Pracharini Sabha to the following for their worthy services to Sriman Mahaprabhu and for helping the propagation of Absolute Truth.

1. Dr. Amarendra Nath Mandal and his wife.
2. S. Aghore Nath Banerjee, District and Sessions Judge, Purnea.
3. Mr. G. P. Das, D. S. P., Monghyr.
4. S. Pradyot Kumar Sen, M. A., B. L., Incomtax-officer Bhagalpur.
5. S. Santosh Kumar Banerjee.
6. S. Kamini Kumar Banerjee, M. A., B. L., Munsiff, Sewan, Chapra.
7. S. Nanda Kumar Sahaya, M. A. B. L.
8. S. Sakalanigamamurthidas Adhikari, Bera, Pabna.
9. S. Gogaram Kundu B. A. Headmaster, Chanchal, Maldah.
10. S. Radha Kanta Saran, Incometax-officer, Mujaffarpur.
11. S. Basanta Kumar Neogi B.L., Bhagalpur.
12. S. Bibhuti Bhusan Ghosh M.A., B.L., Sadar, S.D.O. Monghyr.
13. Mr. I. N. De, A. S. P. Jamalpur.
14. S. Durga Prasad M.A., B. L. Advocate, Chapra.
15. S. Hem Chandra Mittra, M. A. B. L., Advocate, Chapra.

On behalf of Sree Sree Vishwa Vaishnava Raj Sabha Tridandiswami Srimad Bhakti Vaibhava Sagar Maharaj offered thanks to the following, stating their sincere services

1. S. Jiban Krishna Kole, Calcutta
2. S. B. K. Pal, Flower merchant, Calcutta
3. S. Khirode Chandra Roy Pramanik, Midnapur
4. S. Srinibas Banerjee, Howrah
5. S. Bhadreswari Devi, Howrah

Tridandiswami Srimad Bhakti Prakash Aranya Maharaj offered thanks on behalf of Sridham Pracharini Sabha in memory of their services to Sri Maharabhu to the following :—

1. S. B. Behari De of Bhusuri
2. S. Kanak Kantidas Adhikari of Bardal
3. S. Upendra Nath Saha

4. S. Matilal Saha
5. S. Sib Nath Saha
6. S. Satish Chandra Saha
7. S. Ambika Charan Nath of Budgebudge.

There upon Tridandiswami Srimad Bhakti Vivek Bharati Maharaj expressing different nature of their services to Hari, Guru and Vaishnavas offered thanks of Sridham Pracharini Sabha to the following :—

1. Srijukta Narmada Sundari Roychowdhurani for helping installation expenses of Vamandev at Alalnath.

2. Rai Bahadur S. Hujurimal Dudhwala for gift of land of Purusottam Math, Puri.

3. S. Jogendra Nath Das Adhikari for a gift of land of Purusottam Math

4. S. Monomohini Roychowdhurani for sinking tube-well at Hansakshestra

5. S. Ashutosh De, S. Jyotish Chandra De and S. Suhas Chandra Basu for supporting the "Seva" of Sripat Maheshpandit at Chakdah

6. S. Bhujendra Nath Mallick, Zemindar for a gift of land at Ranaghat on the river Churni.

7. Srijukta Sarat Kumari, Rani of Bhojji and her mother Rani of Alrajya for helping in preaching pure Theism.

8. King's brother of Vijianagram for a gift of Srivigrahas of Delhi Gaudiya Math.

9. S. Bhagratmal, a respectable merchant of Delhi for offering his newly constructed palatial buildings in Delhi for residence of the Editor.

10. Rai Bahadur S. Lala Jagadish Prasad, Member, Council of State and Reis for offering his palace for residence of the Editor at Majaffarnagar and for helping to establish "Bhagbat Exhibition" at Sukartal.

11. S. Lala Ramswarup, Reis, for helping missionary work at Meerut and Hastinapur

12. S. Thakur Saheb Tikamsinghji, Sub-Inspector of Police Bijnour for propagation of pure devotion at Naimisharanya,

13. S. Oudhbehari Lal Kapur, M. A. Research scholar, Allahabad University, for his sincere

attachment to the Divine Feet of the Editor and for endless services of Sri Rup Gaudiya Math.

Pandit Sripad Atul Chandra Banerjee, Bhaktisaraṅga Goswami eulogising the manifold activities of the following for rendering faithful service to Sriman Mahaprabhu expressed thanks on behalf of Sree Sree Vishwa Vaishnava Raj Sabha.

1. Sj. Indira Devi, daughter of Gaikowar and mother of the Raja of Coohbchar for offering "Augusta Villa" at Darjeeling for the residence of the Editor for propagating the message of Sr Krishna Chaitanya.

Dr. Sisir Kumar Pal for offering hospitality at Lewis Sanatorium, Darjeeling

3. Sj. Tarapada Banerjee, Tea-planter for a gift of land and buildings at Takda, Darjeeling.

4. Sj. Rai Mahendra Narayan Chowdhuri Bahadur for kind help to construct Dharmasala at Sridham.

5. Sj. Tarapada Roy B. A. Superintendent, Home Dept. Delhi for kind support in propagation of "Hari Katha" in Delhi and Simla.

6. Sj. Rai Sahib Basanta Lal, Assistant Income-tax Commissioner for propagation of the mission in Delhi.

7. Mother-in-law of Raja Vidya Surda Sinhadab of Jaipur Garh State for help in the service of Sri Gopinath at Alalnath.

8. Sj. Bishnupriya Chowdhurani, Landlady of Malihati for assisting the cause of the mission at Alalnath

9. Sj. Sarada Charan Mukherji for helping the works of the Mission at Sri Rupa Gaudiya Math.

10. Rai Bahadur Sj. Lalit Mohan Sen Roy, Private Secretary Kasi Naresh for offering residence of Editor at "Mint Palace," Benares.

11. Sj. Krishnadhan Mallick for a gift of Sri-vigraha of Srila Radha-Govinda at Kasi.

12. Editors of daily paper "Today," "Aja," "Suraj" of Kasi "Leader" of Allahabad and "Indian Daily Telegraph" of Lucknow for publishing missionary activities in those cities.

After the offer of vote of thanks, President delivered a lecture and the meeting terminated.

Ourselves

Sridham Mayapur :—Editor with a party of preachers and Sir Devaprasad Sarbadhikari K.L., C.I.E., C.B.E., M.A., LL.D., Suriratna Vidvatnagar, Jnanasindhu accompanied by Lady Sarbadhikari and his son-in-law, Advocate Mr. Md. Mamakul Hazra M.A., B.L., left Calcutta on May 13th for Sridham Mayapur. The party were given a great reception at Krishnagar City Station by the leading gentry of Krishnagar and being there joined by the well-known zemindar Rajarshi Nataraj Choudhury Bhaktibhusan, reached Nabadwip Ghat Station in the evening. On alighting at Nabadwip Ghat Station the party was received by Sripad Aprakrita Bhaktisaraṅga Goswami and the students and teachers of Thakur Bhaktivinoda Institute. From there they motored to Sree Chaitanya Math where the devotees of the Math welcomed them by the chant of *kirtan*. Sir Sarbadhikari with Lady Sarbadhikari and Mr. Hazra accompanied the Editor the next morning to inspect Thakur Bhaktivinoda Institute where they were photographed.

PROPAGANDA :

In Bankura (Bengal) :—Their Holinesses Srimad Sagar Maharaj delivered lectures on the Teachings of Sree Chaitanya on April 19 and 20 at the village of Nairabad, District Bankura.

Midnapur (Bengal) :—His Holiness Srimad Bharati Maharaj with a party of Brahmacharins preached the religion of pure devotion at the village of Silda during May 12 to 16 to large gatherings of the people.

Sampradaya-baibhavacharyya Examination :—The following are declared to have passed the Examination for the title of Acharyya in the subject of Sampradaya-baibhaba held at Sree Chaitanya Math, Sridham Mayapur on March 22, 1932.

CLASS II.

1. Professor Srijukta Jadubardas Adhikari Bhaktisastri (M.A., B.L.)
2. Professor Srijukta Narayandas Adhikari Bhaktisudhakar, Bhaktisastri (M.A.)

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